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GUJARATI & RAJASTHANI
MANUSCRIPTS
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रमल्लुद्धि। कीरति धर्मिऊएडिइए। धर्म अविगहूउ संसार। धर्मिबाऊ
 इमयगलबारि। धरमिइंतवडरकनिसरिए। १५। धरमिचित्तमणिज
 उयामीजइ। उतुविशनिउलीलाकीजइ। धरमिइंधननिश्चलरहिए। ध
 रमिजलधिमयादनइकइ। धर्मिइंसदगतिधिकउनविहकइ। धरम
 जामलिकऊऊणकहिइए। १६। कहितोक्किमयामीऊइयार। बुद्धि
 हीणकिमकइविचारा। सारसीधामणीकहीय। एहीसीषउत्तेहीइ।
 डिआणउ। एहअरयमनिश्चहिइऊणउ। नउपातककजाइंसहीय
 १७। उउतयगवगयणंगणसू रि ऊहवाणीगगाऊलउरि। अ
 डयसेहरिसुरिवरो। तासया विपऊविगहूयडितिधि। ऊ
 हनिइंममिइलहीइसर्वे सदिः ऊहिइडिकल्याणक
 य। १८। इति श्री सारसीधाम एणरससइसीसमाप्तः॥॥॥॥
 ॥७॥॥॥॥ श्री॥ श्रीरह॥॥॥॥॥॥ कल्याणमह॥॥॥॥॥॥ याहउउसक
 हइ। ताहवांलधितमया॥ यदिउधमअइवा। ममदापानदीयत्ता॥
 ॥उआहप्रधमावर। कलिकलाउल्यादकत्याउमा। इयअप्रधम
 मायतिप्रधमक। सीधेअरश्यादिमः दातात्यः परयात्रमाद्यमपर
 सिद्धायदिवादि। मः सच्चकीप्रधमअजस्यतनयः श्रीआदिनाघ
 वदात्त॥ १॥ यामीताऊक्तसर्पअडर्जनः पावकस्रधाउपकारैनय
 स्यात्। धेवमातिगिणीउतः॥॥॥॥॥॥ २॥ सेवतूरहप्रवृषिआषादादि
 त्रिमोत्ररावेषीआवाणमासे। अक्तपक्षे अष्टमोतिधौउरवासेरेलधि
 अष्टमिख्याउय लोक (ने

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ABBREVIATIONS AND BIBLIOGRAPHICAL DETAILS

ABORI	<i>Annals of the Bhandarkar Oriental Research Institute, Poona</i>
Aitchison	C U Aitchison, <i>A collection of treaties, engagements, and sunnuds relating to India and neighbouring localities</i> , Vols I-IX, Calcutta, 1892
AKM	<i>Abhandlungen für die Kunde des Morgenlandes</i> , Leipzig
Alsdorf	Ludwig Alsdorf, <i>Der Kumarapalapratibodha</i> , Hamburg, 1928
Ananda	Jivanārāma Sakaracanda Jhaveri, ed Part VI and Muni śrī Sampatavijaya, ed Parts VII, VIII, <i>Anandakavyamahodadhī</i> , Surat, 1918, 1926, 1927
Bender	Ernest Bender, <i>Nalarayadaradanticanta</i> , Philadelphia, 1951
Berlin Cat	see Weber
Bhandarkar	Ramkrishna Gopal Bhandarkar, <i>Report on the search for Sanskrit MSS in the Bombay Presidency 1883-4</i> , Bombay, 1887
Bhandarkar, S R	Śrīdhara Ramakṛṣṇa Bhandarakara, <i>A catalogue of the collection of MSS deposited in the Deccan College</i> , Bombay 1888
Bhau Daji	V N Mandlik and A F Moos, eds <i>A catalogue of MSS and books belonging to the Bhau Daji Memorial</i> , Bombay, 1882, Ramchandra Gosh, ed <i>Literary remains of Dr Bhau Daji</i> , Calcutta, 1888
BKD	Iccharama Suryarama Deśai comp <i>Brhathkavyadohana Vols I-X</i> , Bombay, 1925, &c
BMC	British Museum Catalogue (of manuscripts, Gujarati unless otherwise specified)
Bomb Gaz	<i>Gazetteer of the Bombay Presidency</i> , 1896-1904, ed James McNabb Campbell
Brown	W Norman Brown, <i>The Story of Kalaka</i> , Washington, 1933
Bühler	Johann Georg Bühler, <i>Indische Palarographie</i> , Strassburg, 1896, translated by John Faithfull Fleet IA XXXIII 1904, Appendix
Charpentier	Jarl Charpentier, <i>Uttaradhyayana</i> , Uppsala, 1922
Dave	Trimbaklal N Dave, <i>A study of the Gujarati language in the 16th century (V S)</i> , London, 1935
GOS	<i>Gaekwad's Oriental Series</i> , Baroda
Guérinot	A(rmand Albert) Guérinot, <i>Essai de bibliographie jaina</i> , Paris, 1906
Guj Cat	The Gujarati portion of this Catalogue
Hodivala	Shapurshah Hormasji Hodivala, <i>Studies in Parsi history</i> , Bombay, 1920
IA	<i>The Indian Antiquary</i> , Bombay
Imp Gaz	<i>Imperial Gazetteer of India</i> , Vols I-XXVI, Oxford, 1909
Jacobi	Hermann Jacobi, <i>Kalpasutra</i> (text) in <i>AKM vii (1881) p 1 foll</i> , translated <i>SBE XXII (1884)</i>
Jaini	Jagmandarlal Jaini, <i>The outlines of Jainism</i> , Cambridge, 1916
JFB	James Fuller Blumhardt
JGK	Mohanlal Dalchand Desai <i>Jaina Gūjara Kavio</i> , vols i ii, iii, part 10 and vol iii, part 2, Bombay, 1926, 1931, 1934
JH	Walther Schubring, <i>Die Jaina Handschriften der Preussischen Staatsbibliothek</i> , Leipzig, 1944

ABBREVIATIONS AND BIBLIOGRAPHICAL DETAILS

Jhaveri	Kṛṣṇnalal Mohanlal Jhaveri, <i>Milestones in Gujarati Literature</i> , Bombay, 1914
JRK	Harī Damodar Velankar, <i>Śrī Jinaratnakosa</i> , Poona, 1944
JRM	Manasukha Kiratacanda Mehetā ed <i>Jainarāsamālā</i> , Bombay, 1909
JUB	<i>Journal of the University of Bombay</i> , Bombay
Kapadia	H R Kapadia, Articles in ABORI and JUB
Kathavate	Abaji Vishnu Kathavate, <i>Report on the search for Sanskrit MSS in the Bombay Presidency during the years 1891-95</i> , Bombay, 1901
Klatt, IA	'Extracts from the Historical Records of the Jains', <i>Indian Antiquary</i> , xi 235, xxiii 169
Klatt, On	J Klatt, <i>Specimen of a Literary-Bibliographical Jaina-Onomasticon</i> , Leipzig, 1892
KS	Keśavarama Kaśīrāma Śāstrī, <i>Harasamenām pada ane Haramālā</i> , pp 96, 240, Bombay, 1950
LSI	Sir George Abraham Grierson, <i>The Linguistic Survey of India</i> , Calcutta, 1904-27
Mar Cat	J F Blumhardt and Sadashiv Govind Kanheri, <i>Catalogue of Marathi Manuscripts in the India Office Library</i> , Oxford, 1950
Munshi	Kanaiyalal M Munshi, <i>Gujarāta and its literature</i> , Bombay, 1935
NMA	Hiralala Trikamalala Parekha, <i>Narasāmi Mehetānum akhyana</i> , pp 15, 114, Ahmadabad, 1923
NPP	<i>Nagaripracārini patrika</i> , Benares (Kaśī)
Ojhā	Gaurishankar H Ojhā, <i>Palaeography of India</i> (in Hindi), 2nd ed, Amer, 1918
PBP	Prabodh Bechardas Pandit
Pet 1, II, III, IV, V, VI	see below
Peterson, First	Peter Peterson, <i>Detailed Report of Operations in search of Sanskrit MSS in the Bombay Circle</i> , August 1882-March 1883, 1883
Second	<i>A Second Report</i> , &c, April 1883-March 1884, 1884
Third	<i>A Third Report</i> , &c, April 1884-March 1886, 1887
Fourth	<i>A Fourth Report</i> , &c, April 1886-March 1892, 1894 All reports were Extra Numbers of the Journal of the Bombay Branch of the Royal Asiatic Society and published in Bombay
Fifth	<i>A Fifth Report</i> , &c, April 1892-March 1895, Bombay, 1896
Sixth	<i>A Sixth Report</i> , &c April 1895-March 1898, Bombay, 1899 These two reports were published by the Government of Bombay
Premi	Nathurama Premi <i>Hindī Jaina sahitā itihāsa</i> , Bombay 1917
Raj Cat	The Rajasthan portion of this Catalogue
Rice	Benjamin Lewis Rice, <i>Catalogue of Sanskrit MSS in Mysore and Coorg</i> , Bangalore, 1888
Rieu	Charles Rieu, <i>Catalogue of the Persian MSS in the British Museum</i> , Vol II, London, 1881
Sans Cat	<i>Catalogue of the Sanskrit Manuscripts in the Library of the India Office</i> , Vol I, Julius Eggeling Pts I-III, London, 1887-91, Ernst Windisch and Julius Eggeling, Pt IV, and Julius Eggeling, Pts V-VII, London, 1894-1904 <i>Catalogue of the Sanskrit and Prakrit Manuscripts in the Library of the India Office</i> Vol II, Arthur Berniedale Keith, Pts I-II, with a supplement, <i>Buddhist Manuscripts</i> by F W Thomas, Oxford, 1935

ABBREVIATIONS AND BIBLIOGRAPHICAL DETAILS

Sastri	Hrsikesa Śāstri and Nīlamanī Cakravartu, <i>A descriptive Catalogue of Sanskrit MSS in the Calcutta Sanskrit College</i> , Vol XI (mis-numbered X on title-page), Calcutta, 1909
SHJL	Mohanlal Dalchand Desai, <i>Short History of Jaina Literature</i> (in Gujarati), Bombay, 1933
Stevenson	Mrs Sinclair Stevenson (Alice Margaret), <i>Heart of Jainism</i> , London, &c., 1915, <i>Notes on Modern Jainism</i> , &c., Oxford, &c., 1910
Tara	Inach Jehangir Sorabji Taraporewala, <i>Selections from classical Gujarati literature</i> , Vols I-III, Calcutta, 1936
Weber	Albrecht Weber, <i>Verzeichniss der Sanskrit- und Prākṛit-Handschriften der Königl. Bibliothek zu Berlin</i> , 2 ^{ter} Bd., 3 ^{te} Abth., Berlin, 1892

GUJARATI MANUSCRIPTS

CONCORDANCE OF NUMBERS

<i>Buhler Coll</i>	<i>Cat</i>	<i>Sanskrit Coll</i>	<i>Cat</i>
91	120	S 80	30
275	34	862e	49
280	12	1015	21
287	116	1032	55
288	79	1166	94
305	43	1354c	115
		1363c	74
<i>Gujarati Coll</i>	<i>Cat</i>	1524	8
Guj 1	126	1530a	62
2	88	h	66
3	44	k	51
4	2	1532	9
5	127	1558a	26
6	36	b	24
7	41	c	25
8	86	d	23
9	40	e	28
10	85	f	27
11	89	g	17
12	110	1561b	101
13	95	c 1	53
14	63	2	33
15	38	3	37
16	129	d	87
17	130	S 1564b	103
18	139	c	81 58A 74A
19	141	f	92
		1	93
<i>Hindi Coll</i>	<i>Cat</i>	k	99
C 17	109	1571a	117
D 1	140	b	84
		c	113
<i>Marathi Coll</i>	<i>Cat</i>	1596b	61
Mar B 17	100A	c	83
D 7b	125	d	96
26	128	1603a	35
28	128A	1609b	98

CONCORDANCE OF NUMBERS

<i>Sanskrit Coll.</i>	<i>Cat.</i>	<i>Sanskrit Coll.</i>	<i>Cat.</i>
1632	112	3385	46
2040 (2613)	114	3388	78
2209a	131	3392	5
<i>b</i>	132	3394	60
2223	121	3399	82
2334	122	3401	39
2341a	59	3400a	64
2354	119	<i>aa</i>	56
2358a	118	<i>b</i>	54
<i>b</i>	107	<i>c</i>	106
2409	125A	<i>ca</i>	90
2511	123	<i>cb</i>	97
2613. See 2040		<i>cc</i>	50
2646a	32	S. 3400cd	104
<i>b</i>	31	<i>ce</i>	102
<i>c</i>	77	<i>cf</i>	67
2728a	108	<i>cg</i>	135
<i>b</i>	100	<i>da</i>	133
2862c	80	<i>db</i>	137
3165	20	<i>ea</i>	124
3287a	111	<i>eb</i>	48
<i>b</i>	47	<i>ec</i>	57
3301a	1	<i>ga</i>	76
<i>b</i>	19	<i>gb</i>	52
<i>c</i>	6	<i>gc</i>	72
3348	29A	<i>gd</i>	73
3349	29	<i>gf</i>	75
3353	7	<i>ia</i>	136
3355	4	3606a	15
3356	3	<i>b</i>	45
3358	10	3614i	68
3366	14	<i>j</i>	69
3367	18	<i>k</i>	70
3368	22	<i>l</i>	71
3369	16	<i>m</i>	91
3370	13	<i>n</i>	138
3375	11	<i>o</i>	58
3383	105	<i>p</i>	65
3384	134	3954a	42

INTRODUCTION

distinguish between Jaina and non-Jaina (Deva)nagari, and H R Kapadia has actually described Jaina Nagari as the script 'to be mostly met with in only Jaina MSS' and non-Jaina Nagari as all others (ABORI xix 394). Such descriptions as this and Keith's terms Devanāgarī, ordinary Devanāgarī, and Jaina Devanāgarī are popular and unscientific. Whitney, indeed, says (*Sans Gram* 1, sec 1a) 'This name (devanāgarī) is of doubtful origin and value. A more comprehensive term is nāgarī'. A few words may therefore be said about this term.

Nagari

6 According to H R Kapadia (id 388) the name *nāgarī* first appears in the commentary of Maladhārīn Hemacandra (fl 1120) on the *Vīśeṣārassayabhāṣa* as one of the Eighteen *lipis* in the Āryā line 'Mālavinī Nadi Nāgarī Lāḍa līvī Pārasī ya bodhavivā'. It is repeated in the commentary of Devendra sūri (fl 1230) on verse 6, fol 11b, of the *Karmagrantha*, Book I (Nirnayasāgara Press, Bombay, 1910), and Malayagiri sūri (fl 1130) has the word in his commentary on the *Nandisūtra*, fol 188a (Nirn Press, Bombay, 1924), 'tacca Brāhmyādī lipi bhedato 'neka prakāram tatra Nāgarim lipim adhikṛtya kiñcit pradarśyate', i.e. the *nāgarī* script is the chief, so to speak, of the Brāhmī group. There is no guarantee that these scripts are what we know as Nagari, but it is highly probable that such is the case. It is interesting to note that, according to Buhler (*Indische Palaeographie*, sec 23), the oldest western palm-leaf manuscript in this script that can be dated with certainty is one of 1081 of the *Vīśeṣāvasyakabhāṣya-tīkā* by Kotācārya.

7 The first European to mention Nagari is Pietro della Valle (1623), who writes 'An antique character used by the Brahmans, who call it *Nagheri*' (Hobson-Jobson s v). La Croze (1731) is the first to use the term *devanāgarī*, 'The character used by the Marathas Balabande (sci: bālābodha) hardly differs from that used by Bramans called Nagara or Devanagara', although Sanskrit, which was normally written in this script in the north, east, and west, had been for long termed the language of the Gods. Buhler does not distinguish between Jaina and other forms of Nagari, but according to locality. He identifies Devanagari with the Maratha Balbodh (ibid.).

8 It is perhaps best to retain the name Balbodh for the Maratha Nagari and to keep the term Devanagari in suspense until the palaeography of the Gujarati, Hindi, and Bengali Nagari shall have been elaborated and synthesized.

Treatment of minor palaeographical details

9 The first and last folios of manuscripts are often marked with the title, name of the previous owner or owners, and the like. These details have been omitted if not of particular significance.

10 The colour of border lines, differences of hand, and gaps in the text are usually

not recorded. Similarly mention of the Jaina symbol, terminal symbols such as *cha*, punctuation marks, and benedictory formulas and verses of excuse for omissions and errors have ordinarily been omitted. Occasionally they are retained as samples. Marks representing the *sutra* holes of original palm leaf manuscripts are similarly treated.

11 The number but not the length of lines is given, except in the manuscripts originally described by Dr. Blumhardt where this detail has been retained.

12 The number of *granthāgras* is omitted. It is generally too much of a round number to be useful.¹

Note on the terminal symbol cha.

13 Buhler (*Indian Palaeography*, Fleet's translation, IA xxxiii, App., sec. 36 D) terms this symbol one of the Mangala symbols at the end of larger sections and of the complete work. 'A very common sign of this description is a large circle with a smaller one or several dots in the middle. This may be a conventional representation of the Dharmacakra or of the lotus. As a circle with a dot — O corresponds with the ancient *tha*, other signs closely resembling or identical with later forms of *tha* are used as substitutes. And the modern MSS finally offer the well known ॐ, which corresponds to one of the mediaeval forms of *tha* but is now read *cha*.'

14. H. R. Kapadia says in 1938 (JUB vii 126) '*Cha* is a puspikā forming the closing unit of a MS. The exact significance is a mystery and (n. 68) sometimes we find ॐ as a closing unit and at times ॐ.'

15 It is suggested in the remarks on No. 20 that this symbol stands for *thayaum* (mod. Guj. *thayum* finished, *ga y est*) ॐ sometimes appears as ॐ (*tha*), but I have not met it as ॐ (*dha*). The *Paṇḍita sadda mahannāṇa* mentions both *thā* and *thā* meaning बैठना, रहना, but not their past participles, except in the forms *thya*, *tha*. The substitution of *a* for *i* is, however, common in Gujarati and is to be expected even if it does not actually occur in later Apabhramsa.

Transliterations

16 The spelling has not been corrected, but new readings have occasionally been suggested. *Lapsus calami* however, such as ॐ for ॐ where the printed Nagari characters are of a form similar to those of the manuscript, are not reproduced. The confusion of *kh* and *s*, *b* and *v*, the omission or wrong insertion of the *anusvara* and *visarga* have been reproduced in the Nagari text, but in the Index the letters are transliterated from their normal Gujarati form.

17 The roman transliterations of non Sanskrit words normally follow the Sanskrit

¹ For much palaeographical information although too much dependence is placed upon Gaunshankar H. Ojha's often uncritical *Palaeography of India in Hindi* H. R. Kapadia's articles in the *Journal of the Bombay University* (JUB) New Series, vii 98 ff and ABORI xviii 171 ff. xix. 289 ff and 388 ff may be consulted.

INTRODUCTION

rule showing the inherent *a* and not the semi-phonetic system in ordinary use, except in common words such as Balbodh, Munshi, Surat, which are familiar to every Indologist. The scientific rendering is, however, given when it seems called for. The Hunterian system, which limits the use of diacritical marks to the minimum necessary for recognition of the word when used by a foreigner in converse with those familiar with it, has sometimes been used as a reminder. Thus the word *nāgarī* is also spelt Nagari, but never Nāgrī according to the semi-phonetic system. This form is, in fact, seldom found in the writings of those who favour this system.

18 DIPHTHONGS, which are rare in Old Gujarati, are shown with a semi-lunar link above the diphthongal vowels, thus *ai*, *au*.

19 NAMES OF PERSONS are given in the Sanskrit form when there is reason to suppose that both the Sanskrit and popular forms or the Sanskrit form alone was used. When the popular form alone is found it is given in this form and, when possible, the Sanskrit derivation is shown in brackets in the Index. Some names are hybrid, such as Lacchavijñāna (for Lakṣa^o). No attempt has been made to enter into the derivation of names from the Persian like Khusyalavijaya, which contains the Gujarati *khusala* from Pers. *Khvush hal*.

20 NAMES OF PLACES are given as in the current atlases, e.g. *Imperial Gazetteer of India*, xxvi, except when they cannot be identified. The scientific transliteration, together with variants, is given in brackets in the Index.

Dating of manuscripts

21 According to the custom of this Library approximate dates are assigned to undated manuscripts. But such assignments are so uncertain that both Schubring and Mohanlal Desai have refrained from making them.

Index

22 In order to facilitate references, the names of books are italicized, while personal and place names are not. Reference numbers, which are to the serial numbers of articles and not to the pages, are printed in bold type for catalogued manuscripts and their authors in all other cases in ordinary type when the reference is to the roman text, and in italics when the reference is to the Nagari text.

23 The catalogues of Walther Schubring (1944) and of Mohanlal Dalicand Desai (1926-44) have been of the greatest service. That of Hari Damodar Velankar (1944) and the well known Sanskrit-Prakrit catalogues of Bhandarkar, Kielhorn, Peterson, and others, and those of this Library and of the British Museum, have supplied much important information. Acknowledgements are due to the Boden Professor of Sanskrit, Dr T. Burrow, for checking Sanskrit passages, to Dr T. N. Dave, S. O. A. S. for advice on metre, and to the staff of the Clarendon Press for their fertile suggestions and exemplary patience.

I

RELIGIOUS LITERATURE

A. JAINA

1. *Commentaries and Glosses on the Canonical Books*

I S. 330Ia

For description see *Sans Cat* 7441, 19th century.

Gloss on the *Ācārāṅga-sūtra*

The gloss is very full and begins

श्री जिन वरेन्द्रनी व० भली भक्ति भाव वादीनई श्री जिन केहवा छि सार प्रधान जे मुरदेव तेहनो साचि जे वृत्त एतलि कल्पद्रुम ते समान वक्त्त फलदायक छि वली मू० मूरदिवइ अचित छि तथा सूत्रधान अवि

It ends glossing the extract printed in the *Sans Cat*, fol 7b

ए स्वभाव तेम वनस्पती पणि एवि परीणाम स्वभाव जाणवउ ए वनस्पतीने विषे सस्त्र आरभ करता पूरपनि आरभ अणजाण्या होइ ए वनस्पति विषे अ० आरभ अणकरता साधूनि एहवा आरभन्न प्रज्ञाइ जाण्या होइ ते वनस्पती आरभ जाणीने पडित साधू न करे पोतै वनस्पतीनो सस्त्र समारभ आरभ न करे पेतै ए अर्थने करावि अनेरा पाहि वनस्पती सस्त्र समारभ न जाणिने० अनेरा वनस्पतिस्त्र आरभ करनारनै भलो

Keith dates the documents in this volume in the 19th century. From the language the commentary seems to have been copied from an earlier transcript

2 MSS. Guj. 4

Fol 1, 25 5 × 10 8 cm, 1 52, Nagari, 18th century

Glosses on the *Ācārāṅga-sūtra*

A fragment, containing a page of Gujarati glosses on *Ācārāṅga sūtra*, II *Śruta-skandha*, 1st *adhyāyana*, *uddeśakas* 6 (latter part only) to 8.

Begins उक् पीलुना पानडा उपलामाहि घातीनइ कृटइ तेणइ हाथपरम्या होइ ॥ विस० पारलेनु
उपनु मीठू ॥

Ends विग० सीया लइ करडी ॥ वे० नेच ॥ कय० केल ॥ घो० लसणना छोतरा छालि ॥ अत्यि०
अगथीयानी फली ॥

आचाराग० १ ॥

3

S. 3356

For description see *Sans Cat* 7442, A D 1560

Commentary and gloss on the *Sūtraktāṅga* (*Srutaskandha I*)

The commentary (*balavabodha*) is by Pāśacandra, pupil of Sādhuratna. He also wrote a *bālarabodha* on the *Ācārāṅga sūtra* (BMC Guj MSS, No 1) and other commentaries. See also Peterson, Third and Fourth Reports, Weber's *Berlin Cat* vol II, and BMC Guj MSS for accounts of the author and his *guru*. The note in the last paragraph of *Sans Cat* 7442, that Sādhuratna is mentioned in the Bombay (*Nirnaya-sagara*) edition of A D 1880 as the author of this *balāvabodha*, is wrong. He is known as the author of *Navatattva-bālavabodha*, JH 438. In the Bombay edition the name of Pāśacandra is mentioned only at the end of the second *Srutaskandha* and is not found in the present MS. The text of the commentary is modernized under the title of *artha*. Otherwise, as a rule, it corresponds fairly closely with the wording of the MS.

Begins after the Sanskrit *sloka* (see *Sans Cat*)

आचाराग कही मूयगडाग कहिउ तेहनउ किसउ सवध ते मेलइ छइ जेह भणी आचाराग माहि
इम कहिउ जीवो छक्काय पख्खणाय तेसि वहेण वधो ति इत्यादि तेहनउ परमार्थ जाणिउ
जोईइ इणि अधिकारि, वीजउ अग मूयगडाग प्रारभीयइ छइ

The commentary is written in the margins, but the glosses are in a small and different hand squeezed between the lines of the Prakrit text. They are not in connected form and begin परिगृह सुचित अचित मिश्रत गह गीर तिणनूपादि अनेरे बुलिदेनु अनमुदाइ ससाना दुप्कतेनवुटाइ - -

The commentary ends

तलनउ जाणा छेज्जा जिणि आश्रव काळवानी परि गुप्त इद्री । शत्रुमुमिच समा । आत्मानइ वादि
उपयोग लवण जीव असख्या त्वदेशी (read प्रदेशी) जीव सकोच विकासनउ भजणहार मुक्ततउ
भोगवणहार द्रव्य प्रयाय रूप नित्यानित्य भेद भिन्न इत्यादि श्री (read आप) त्ववदि पञ्जतउ एता
एत[ला] आत्म[तत्व जा]ण तथा विद्वा सस तथा चिह्नयकारि विद्या जिणि आश्रव तथा पूजा
सत्कारनउ अथा न थाइइ किनु निर्जरार्थ थाइ

The commentary, which has become inaccurate, has lost several *aksaras* by the chipping of the leaf margin. It breaks off several lines short of the printed version at page 561, l 7 of the latter, and there follows an enumeration of Jaina *indriyas*, *kumaras*, &c

The untidiness of the MS, the abandonment of the style of the palm-leaf, and the incorporation of the colophon in the body of the Prakrit text throw doubt upon the date ascribed to the MS. It is probable that the date of the colophon, St 1606, is that of the copy from which the present copy was made.

4

S. 3355

For description see *Sans Cat* 7443, A D 1624

Commentary on the *Sūtrakṛtāṅga* (*Śrutaskandha II*)

This commentary (*bālārabodha*) bears the name of Pāśacandra, pupil of Sādhuratna (for whom see preceding entry). There is no separate interlinear gloss.

Begins (after loss of several *aksaras* through damage)

सुयमे० मद् इमं सामख्यं आयुष्यति भगवति इमं कथ्यं इति वचनं सुयगडागनद् बीजद्
सुयक्खधिद् खलु शब्दं वाक्यालकारं नद् अर्थं जाणिवत् पुडरीकनाम अध्ययनं पुडरीकं कमलनी
उपमां ऊसिद् तिणि कारणि एहवत् नाम कीधत् तेहनत् एजे आगलि कहीसिद् ते अर्थं जाणिवत्
ते जिमं क्खत् तिमं क्खद् क्खद् नाम इति सभावनानद् अर्थं [जे]

There are a few inaccuracies and the headwords of the Prakrit text are frequently omitted.

Ends, fol 45b, lower margin from last word of left margin.

तथा सपडिक्कमणं धम्मं आदरी विचरिवाइं क्खत् क्खत् तिवारद् अमणं भगवत् श्री महावीरं
चोल्या ॥ अहो देवानुमियं जिमं तूहरद् उपजद् तिमं करि धम्मं नद् विषदं विलवमं करि ॥ तिह वारद्
ते उदकं पेढालपुचं नद् इत्थं सामली अमणं भगवत् श्री महावीरदेवनं समीपि चातुर्यामिकं धम्मं
यकी पचं महाव्रतं सपडिक्कमणं धम्मं आदरी विचरद् क्खद् ॥ सुधर्मा स्वामी आपणा शिष्यं प्रतिद्
क्खद् क्खद् ॥ मद् जेहवत् श्री भगवत् कम्हद् सामलित् तेहवत् तुम्हं प्रति क्खद् क्खद् ॥ इत्यादि
पूर्ववत् ॥ नालद्वज्जं सम्मत्तं क्खं

The name of the work follows, and the commentary concludes

श्री साधुरत्नशिष्येण पाश्चद्वेण वृत्तितं कृतं बालाबोधार्थं द्वितीयागस्य वार्त्तिकं

This passage is given in *Sans Cat* 7443 and followed by a note on the colophon. The Bombay printed text is more diffuse than the MS, but otherwise repeats it in a modern form.

5

S. 3392

For description see *Sans Cat* 7445, 16th centuryGloss on the *Sthānāṅga*

The Prakrit text is 'an abbreviated version of the matter contained in the *Sthānāṅga*' (*Sans Cat*) The gloss is interlinear and well written It begins fol 1a

एकाकी अमण भगवत श्री महावीर इणि ही उत्तप्पिणी नइ विपइ — चउवीस तीर्थकरा माहे छेहलोउ तीर्थकर एकाकी भोचि पङ्गतो — जावत् सर्व दुप ऊता चीण ऊवा — पाच अणुत्तर विमाण ना वासी देवता ना अनुक्रमइ एक हस्तप्रमाण ऊचउ छइ वीतरागि कहा — आकाश का एक प्रदेशनइ विपइ अवगाह्या रह्या पुद्गल अनता कहा — इम ही एक समे नाचिहव्या — एकगुणकाला पुद्गल अनता कहिया — जाव एक गुणलूपा पुद्गल अनता ससार माहे वखाण्या — इति प्रथम स्थान । १ ।

No date is mentioned, but the Old Gujarati of the gloss seems to be of the late 16th century There is some Marwari influence, shown especially in the genitive termination — का and the nominative plural termination — आ of the *a* stems, e g fol 6b, l 8

आठ स्थानकि हि स(स)पन्न अणगर — अरिह जोग्य ऊइ एकलउ विहारक्रम करिवानइ विपइ — ते कुण कुण ते कहइ — अद्विवत् ऊइ लव(व)धादिके करी १ सत्यवादी ऊइ २ मेधावी पंडित ऊइ ३ । (fol 7a) वज्रश्रुत पुरुष जाति सातमा अलप अधिकरण क्रोधादि धीर्यवत् वलवीर्य करी सपन्न इति अष्टम ठाण समाप्त । ८ । नव प्रकार पुन्न वपाख्या । तयथा — अन्नका पुन्य १ पाणीका पुन्य २ वस्त्रका पुन्य ३ स्थानकका पुन्य ४ पाटलादिकना पुन्य ५ मनका पुन्य ६ वचनका पुन्य ७ कायका पुन्य ८ नवकारका पुन्य ९ ।

The final gloss is written by different hands It ends fol 10b

भूगसेल अरुमेघ १ — घडा २ — चालिणा ३ — वईयाना पुणि ४ — हस ५ — महिसि ६ — डेली ७ — मकर ८ — जोक ९ — विलाई १० — जाहा ११ — गऊ १२ — मेरि १३ — आहारी १४ — टस सहस्र हस्ती १ — तीस सहस्र रथ २ — एक लाप जोधा — दश लाप घोडा — पाइक सुभट छत्तीस कोडि ५ — एह एक (अ)चोहिणीनी सख्या मुनीखर कहत हइ ।

P B P

6

S. 3301 c

For description see *Sans Cat* 7444, 19th centuryGloss on the *Sthānāṅga*

The title given in the margin is *Thānāṅga* The comments are exceedingly full, and on fol 11 there are as many as 23 lines of comment to 5 of text

It begins on fol 14b

હિવદ્ વિઙ્ગ જિનના સરીપાપણાનિ સમાપ્તિ કહે છે જે સી સ્વભાવ અનર્દ અનુષ્ઠાન
સં આવસ્યો અં અરિહત તિથંકર મં મહાવીર દેવ સ્વામી તં તેહજ સી આચાર સમા
આચરયા હોં હ્રદ્ અં અરિહત મં મહાપદમદ્ પશિ મહાપદમ જિનવીરનીર ૨ જ ઉત્તરાપાલ્લગ્ની
જન્માદિક પામ્યસ્ય ૭ ૬ સવધર્દ નચ્ચન્નુ મૂચ કહે છે

It ends on fol 11a, l 20 (third triangular portion)

૧૦ હિવદ્ અસજાદના અધિકાર થકી અસમ્માદ કહદ્ છદ્ દં દસ પ્રકારદ્ ૩ ઉદારિક તે
મનુચ તિથંચનનં સરીરની અસમ્માદ પં પરૂપી તં તે કહે છે

The gloss is incorrect in many places, and the scribe has made indeterminate marks where he has not understood his prototype

7

S. 3353

For description see *Sans Cat* 7448, A D 1561

Gloss on the *Jñātādharmakathāh*

The gloss is written in the margins and between the lines It begins with the first folio, left hand margin, l 5

ધેયં કહતા આગમ લોકીક લોકોતર તેહના આણ । નયં કહતા સાત નયકા મેદ્ ૭૦૦
તેહના આણ । નિયમં કહતા યિચિચ અભિયહ વિશે[]પ્ર તેહ ના કરણહાર । સોયં કહતા
માવયી અતીચાર રહિત ।

Usually the words explained in the gloss are underlined in the text to facilitate the reference

The language is Old Gujarati, but there is Marwari influence

There is a variation in the handwriting of the gloss which indicates the dialectal variation e g

Fol 60b, upper margin આલિધરેં કદલીગૃહ તથા કેલ્યાના ઘર ।

Fol 70b upper margin જાગં અણલાધી જે વસુ વાહ્દ તેહનં પમાડડ । શેમં લાધી વસુ
હ્રદ્ તેહનં રાપવડ । ષટ્માં વર્તમાનિ કાલિ । પઙ્કિવં તેહનં નિર્વાહ રાજા કરદ્ હ્રદ્ ।

Glosses in yet other hands are only occasional and read

Fol 51b જયસી સુરતથી તયસી હ્રદ્ ।

Fol 68b મોતીયકી માલા ૧

Fol 110b ઉસકા કલામય પઞ્ચય માહી

Fol 137b અધેરા દ્વા ૨

The MS ends fol 235

छद्मसहि वयेहि नायधर्मकहाउ सम्मत्ताउ । यथाय ४९५४ । सवत् १६१७ वषे अथनि मासे
सोमवासरे । अमरसुदर लिपत । शुभ भवतु ।

P B P

8

S. I524

For description see *Sans Cat* 7450, 18th century

Commentary on the *Jñātādharma-kathāh*

An interlinear and occasionally marginal commentary based on Kanakasundara's *tabu* (see No 9)

The MS is incomplete and three folios (46-48) are missing

The beginning is damaged and illegible but it is possible to read parts of it by reference to No 9, allowing for differences in orthography Keith assigns the Prakrit text to the 16th century, but in view of the language of the commentary, Blumhardt's assignment to the 18th century adopted above is the more probable

Begins ज्ञाताधर्मकथागख इदमादि सूच तेणइ कालि ते चोथइ आरइ ते काल जाणइ ते
सवदीठ जिणइ समय सुयम चपानगरी इइ तेहुण तेणइ अरइ तेहुण वर्णन च्छदि वन वाडी
गटादि व्यवहारी या वासइ तेणी चपानगरीइ बाहिरि उत्तर अनइ पूर्व विचइ एतलइ ईशान कुण
पूर्ण भद्र चैत्थायलय छइ व्यतर नायरनु ठाम ते वन मध्य पवेनु गृह छइ

9

S. I532

For description see *Sans Cat* 7449 A D 1647

Commentary on the *Jñātādharma-kathāh*

An interlinear Gujarati version (*stabuka* *Guj tabu*) by Kanakasundara gani, disciple of Vidyaratna gani of the Brhat tapāgaccha The names of the founder of the *gaccha*, Devendra sūri and of other pontiffs are given in the colophon

The MS begins with the following Sanskrit lines

प्रणम्य श्रीमहावीर स्मृत्वा चैव सरस्वती ।
वदे सद्गुरुं पादाब्जं सुबुको मया कथ्यते १
ज्ञाताधर्मकथागख मुखबोधिकहितवे
स्वात्मपरोपकाराय सत स्निग्धानुभावत २

The commentary on the above runs

नमस्कार करी श्रीमहावीरनइ समारी ध्यान करी श्रीसरस्वतीनु । वादी सद्गुणा चरणकमल प्रति । टवु किंचित्मात्र कऊ । ज्ञाताधर्मकथाग कटा अगनु सुखइ जाणवानि काजि पोतानि काजि परोपकारनि काजि ।

The Prakrit text begins fol 2a तेण कालेण तेण समएण चपाए नाम नगरी होत्या वणउ and the Gujarati translation runs तेणि कालि चुयइ आरि तेणइ समयइ दीठउ ते वेला चपा नगरी ऊइ तेहुनु वर्णन अहि पूर्ण वनवाडी व्यापारी व्यवहार छइ । ते चपा नगरीइ बाहरि उत्तर पूर्व वचि एतलि इशान कूणि । पूर्ण भद्र चैत्य छइ ब्यतरनु ठाम तेहुनु वर्णन ।

Ends श्री महावीरइ धर्मनी आदिना करणहार । तीर्थकर पोतइ प्रतिबोध पाय्या पुरुष माहि उत्तम पुरुष माहि सीह समान पुरुष माहि वरप्रधान स्वेत कमल समान । पुरुष माहि गंधहस्ती समान तेणइ भगवतइ धर्मकथानु बीजु श्रुतस्तुध प्ररूपिउ । दशे वगे करीनि ज्ञाताधर्मकथाग सपूर्ण

COLOPHON इति ज्ञाताधर्मकथानु टवु सपूर्ण श्री देवेन्द्रमूरि कृत तथा विरुद धारी जे गच्छ तेहन[इ] विषइ विद्यमान कलियुग रूप अधकारि मूर्य समान पूज्य श्री १८ श्री अमररत्नमूरि पट्टे भट्टारक श्री देवरत्नमूरि तेहनइ पाटि मूर्य समान भट्टारक श्री जयरत्नमूरि तेहनइ गच्छि पाठक श्री विवारत्नगणि तेहुनु शिष्य च० कनकमुदरइ ज्ञाताधर्मकथानु विवरणमात्र करिउ सपूर्ण ।

The Prakrit text, which ends on fol 339a, is continued by Sanskrit ending लेखक पाठकाभ्या सवति १७०३ वर्षे चैत्र वदि ७ गुरी लिखित ॥

IO

S 3358

For description see *Sans Cat* 7453, A D 1618

Gloss on the *Antagadasūtra* (*Antakṛtāṅga*)

Begins तेण कालेण ति अर्थ तेण का० (error for तेण स०) जिवारइ मुधम्मा स्वामि अइवत चपानगरी जती चित्त कहता वितरना एतनइ जचनउ देहरउ = १ = अट्ट० अष्ट यगं अध्ययननो समुदाय = ५ =

On the first folio the gloss begins in the upper margin continues in the right hand margin, and then passes over to the left margin A later extract is taken from fol 14b

यान्निमि० यानक छइ हिवडा तुम्हे पुत्र =
असयु० मुधि करी सपूर्ण नयी प्रतिद्वारहित छइ =
किण तु० किसउ तु आणइ धर्म = ३ =

RELIGIOUS LITERATURE

ज चेव जा० जेहनइ जाणउ =
 त चेव० तेहनइ न जाणु =
 ज चेव० न जाणू हे माता =
 त चेव० तेहनइ जाणू = ४
 कहण०

As there is no room for interlinear entries double horizontal strokes are used to direct attention to the glosses The second extract glosses the following portions of the text

वालेसि ताव तुम पुत्ता असबुधेसि किण तुम जाणसि धम्म ज चेव जाणामि त चेव
 सुयणामि ज चेव ग जाणामि त चेव जा[णा]मि त अतिमुत्त कुमार अम्मा पियारा एव वयासि
 कहण

The second person singular जाणइ in the third line of the gloss is of interest, as examples of this person are rare The gloss may well be contemporary with the rest of the MS, which was written on Thursday 5 Āśvina sudī 1674 St In the colophon reproduced in the Catalogue some words have been wrongly divided and it should read

सवत् १६७४ वर्षे आसउज शुदि पचमी वार वृहस्पतवार सुभदिने लिपत्त मलूकचद अपि
 श्रीमाल आत्मा अर्थे लिपक बाचिजयो अबकापुर मध्ये चर्तुर्मासा कीधा तदि लिपी प्रति

Śrīmāla is another name for Bhīnmal in Jodhpur State and is presumably the name of Malūkakanda's home town

Another Malukacanda wrote a copy of the *Vikramasena catuṣpadī* of Mānasāgara at Śrīmāla in St 1808 (JH 552) He is called *mu* (*muni*) The Malūkakanda mentioned in JGK III 1546 (see No 16) was a *śravaka* All these three show Marwari features in their writing and the name, which is unusual, is of a Hindi type

There is an Ambikapur in the NE corner of the Central Provinces (*Imperial Gazetteer Atlas*, 1931)

II

S. 3375

For description see *Sans Cat* 7454, A D 1605

Gloss on the *Anuttaraupapātikadaśāh* (A)

The gloss is written between the lines and in the margins, and is scanty It begins fol 1b

मोटा यहधवल आवीस — चक्र प्रचक्र रहित भय रहित — धन धान सहित एइ ।

Fol 6b सूकी डालि — जिसी काठनी पावडी — जिसा जीर्ण खडसडा — हाड — हाड चर्म

नाडि — जाणीयद् — कलावनी फलि — मुगनी फलि — मास की फली — कुवली बेदी नद्
— तावडद् मूकी नद् — मुकी होती — कुविलाती रहद् — काग सरीपी जाघ — कौक पखी
तेह नी जेहवी जाघ — दिणियाल पखीविसेप तेहनी जाघ — ।

Except for the rare occurrence of the genitive termination — का, there is no evidence of foreign influence in the Old Gujarati of the scattered glosses of this MS

It ends on fol 10a

(marginal) प्रकीम्पं जलथल ७ — ईसिथं तीर्थकर ८ — वसिच्छं वसकरण । (interlinear)
विपुलागिरि पर्वत गया ।

P B P

12

Buh. 280

For description see *Sans Cat* 7455, 17th century

Gloss on the *Anuttaraupapātikadaśāh* (B)

Only three folios, 4, 5, 6, of this MS of nine folios have glosses They are written in the margins and in a different hand from the text

Fol 3a वचीस वसु दीधी । वचीश कोडि रूपानी । वचीश कोडि सोनानी । वचीश मोडउ ।
वचीस प्रधान मुगट । वचीस कुडल युगल । वचीश प्रधान कुडल । हार ३२ । आर्द्धहार ३२ ।
एकावली ३२ । मुक्तावली ३२ ।

Fol 6a पलासना पानडा । कनक धानविशेष तेहनी फली । मूग मासनी फली । करग गीवा
कहता घडानउ काटलउ । कुमडलनी गृवा । उचत्यव एएयवा कहता उच्चस्थापनक भाजनविशेष
तेहनी गृवा । लाठयफनिक लूवडीनू फल । हकुवो वनस्पति विशेष तेहनउ फल । अब गट्टियाक
आवा मोटी । मूकी अलो । सरसनी वाटि । अलतानी वाटि ।

In this short gloss there are some interesting names of vegetables and herbs

The gloss begins on fol 3 and ends abruptly on fol 6

P B P.

13

S. 3370

For description see *Sans Cat* 7456, 17th century

Gloss on the *Ipākāsūtra*

The gloss is in the form of short explanatory phrases written in the margins
It begins with fol 1b

नमो अरिहताल — अर्धविपाक क शब्दार्थ उच्यते विपवत विपाक मुभागुम कर्म इत्यर्थं तत्

श्रुत विपाक श्रुत । तेण का० वर्तमानइ वशप्रणीकाल चतुर्थ आरइ समए — जिवारइ सुधर्मस्वामि
पपा^१ नगरी ऊती तिवारइ — चेइ एक० वितर नउं आयतन — जाय० उत्तम माता पच तेणइ
सपूर्ण — वण्णओ० ।

The gloss is not continuous. It is sometimes written in red ink and sometimes inter-linear.

Fol 28a सुकमालस० सकोमल सरीर (28b) सुकमाल सरीर — खुब्बा (ज्जा?) दासीए य
प्रवरी — उप्पि आ० उपरि पीटणी विपइ — कणगति० सुवण तारे खचित दडीइ — कीलमाणी०
रमती ऊती — इम च ण० एहवइ अवसरि — आसंदुह० वैथमण राजा घोडइ वइसी —
आसवाह० अस्वाहनइ क्रीडा करववा निमतइ — णिज्जा (?) यमा० जातइ — पासति २० देवदत्ता
दीडी — विन्हिण० देवदत्तानउ रूप देयीनइ विसीत ऊतु अहो रूप इति — कस्स ण० केहनी
ए बैटी — कि वा नाम० एहनउ नाम खउ छइ — पडिनियते समाणे० पाक्खि आव्यइ —
अब्भतर० अब्भतर पुरुष तेड्या — ।

The colophons are doubtful about the date (see *Sans Cat*), but the language favours the earlier date, i.e. 16th century. The gloss is probably not contemporary, but copied from an earlier MS.

P B P

14

S. 3366

For description see *Sans Cat* 7457, A D 1706

Commentary on the *Rājaprasānya sūtra*

The commentary begins after the Jaina diagram

पार्श्वमभिनम्य = जेणइ अवसर्पिणी काल चउथइ आरइ तेणइ समइ जेण समइ देवतै नाटक
देपाड्या आमलकप्पा नयरी पुर्व ऊती धनधान समरिध पुण्य देववा जोग्य वर्जन जाणवो प्रह्मा-
दकारी मनोज्ञ विशेष देववा जोग्य ते आमलकप्पा नगरीइ बाहिर उत्तरपूर्व विच ईसान कूणइ
आम्रसालवन नाम चेतयचायतनऊ जूनउ छै =

It ends after the first *adhikara*, fol 49b, l 3

तेहज केरीनइ चापचार चर्म दंड पन्न पासना धरणहार आत्मारचक भाव प्रतइ पा म्या छइ
गोपी करइ प्रवेस करइ युक्त जोग्य छइ प्रतेकइ २ सामय अधार विनय थकी किकर रूपनी परि
रहइ हिवइ गौतम पुच्छ मूर्यं भनी पुज्य केतली काल स्थित आयरित्यर्थं गौतम = चारि पत्न्योपम
स्थित छइ कही मूर्पा भनी हे पुज्य देवनी सामान्यक अभ्यतर परपदनी वसणहार देवनी महार्थि
महाकातिनो धणी

^१ i.e. चपा

There are signs that the scribe was not a Gujarati. He uses मनी for मणी and varies the spelling *ai* by the diphthong *ai*, as कृइ or कै Sultānpur, where he wrote, may have been one of the towns in the Panjāb area or in the United Provinces 60 miles north of Allahabad, probably the latter.

Blumhardt notes 'The Prakrit text with a Sanskrit *tīkā* by Malayagiri and a Gujarati *bālabodha* by Megharāja was published at Calcutta in 1880 A D.' The scribe is Jaisingha ṛṣi.

15

S. 3606 a

For description see *Sans Cat* 7460, A D 1628

Glosses on *Prajñāpanāsūtra*

The first gloss is in the margin of fol 11a and is incomplete as the folio is damaged. The remainder are few and scattered. One of the more intelligible is in the margin of fol 82b and reads: मेर परवत उपरि जे वाइ कइ तिस माहि जेम कहहि ते भरी नइ नरकि जाहि तिऊ लोकनइ फरसहि तेण कारणि = अहिलोए तिरि जवदीप समुद्र माहि पचिद्री नरक जाहि मतर दय फरसइ.

The last marginal note is in the margin of 287b and is mutilated.

Folios 221, 242 are not missing as stated in Keith's description, 199 is missing and 215 duplicated.

16

S. 3369

For description see *Sans Cat* 7464, A D 1616

Glosses on the *Nirayāṇśūtra*

The above title is that by which the work is usually known, but should be more strictly *Narakaśūtram*.

The body of commentary is larger than is indicated in the *Sanskrit Catalogue*. It is written in the top margin overflowing, when necessary, into the right-hand margin. References are made by the number of the line corresponding to two horizontal lines in the substantive text. The glosses and text are in the same hand, by Malūkacanda ṛṣi. Śrīmāla, scribe of No. 10. Śrīmāla seems to be the place-name Bhinmal in Jodhpur. A Malūkacanda was the author of *Vaṇḍya Hulāsa*, ascribed to the 19th century. Samvat (JGK iii 1546).

Begin after the Jaina diagram fol 1b

आहा* साधवर त्रि जोगि म्मीयादि वि इद्दीदि रहित निरज = ४ मपि* गोपवी तत्र भिन्ना
= ६ = विह* ध्यान धावर = ७ =

then, fol 2a

तोया° सयामउ सट्ट भेथके = ७ = जइस° तेनइ जीपसइ = नोज° कि नही जीपसइ = पारा°
भागसइ = नोपरा° कि नही भागसइ = ८ = रुव° पुतका सदेह रूप = १२ = वलि° कुल
देव्या समण = १४ = परि° परवरी = उवट्टा° वाहर वइट्टवानी साला १५ =

The last glosses occur fol 23b

रवे° गडगडाट वाजा सहित = २ = अहो° आचार्य = ५ = उवगि° गीताग गाव ते थके =
१० = भावेण° भोगभोगदा = इट्टे° वल्लव = सइ° सट्ट रूपस गध = ११ = परि° परवारु =
अहाय° पाच सुमति सुमतउ तीनि गुपति गुपतउ सतरह प्रकार सजम = १२ = fol 24a पभूण°
समरयइ = ६ = पभू° समर्थइ = ७ = अभिग° जाणइ जीवऽजीव तत्व = ९ = विया° जाण्णा
= १३ = fol 24b पुमत्ता° पुरपणइ = १२ =

The gloss is sometimes harder to read than the text, e g वल्लव (last extract, l 2) =
vallabha, Mod Gujarati *vahāla*-

17

S. 1558 g

For description see *Sans Cat* 7490, 16th century

Commentary on the *Jīvāṃvavibhaṭṭi* of the *Uttarādhyāyana*

The 36th *adhyaya* of the 1st *Mulasutra* of the Śvetāmbara Jainas The last folio has
been bound as 17b between foll 17 (renumbered 17a) and 18 The couplets end with
No 269 instead of the usual 267, owing to misnumbering A critical edition of the
text with notes was published by Jarl Charpentier in Uppsala, 1922 (*Archives d etudes
orientales*, vol xviii)

The interlinear notes in Gujarati are full and extend to the margin

Begins

Text जीवाजीवविमन्ति मुणैह मे एगमणा इउ

ज जाणिकाण भिक्खू सम्म जयइ सजमे ॥ १ ॥

Commentary उपयोग सहित ते जीव एकद्वियादिक उपयोग रहित ते अजीव काष्ठादिक
तेहनी विमक्ति भेद विवरौ दर्शन ने विभागे करी था (some aksaras broken off) ला अण-
शिय सुअ कहता प्रति एकायमन थका जे अध्ययन मानली जाणीने भिजु वारचीयी अथवा यावक
सम्यक् प्रकारइ भूमीय परे यत्न करइ सावधान घाइ सयम मार्गने' विधे

' 1 c मार्गने

Ends (rubric)

Text इति जीवाजीवविभक्ती [उत्तर]ज्ज्ञयण ॥ ३६[] अथ निर्युक्ति । कार एतद्वय माहात्म्य माह ॥

Gloss एह जीवाजीवविभक्ती अध्ययननउ अर्थ कह्या छ[इ] मात्र थकी छचीस अध्ययन पूरा लिप्या ३६ अथ एह छचीस उत्तराध्ययन कह्या अनतर निर्युक्तनउ करणहार एह ग्रथ उत्तराध्ययननउ महिमा वयाणइ ॥

and a panegyric follows

18

S. 3367

For description see *Sans Cat* 7484, A D 1590

Glosses on the *Uttarādhyaṇa* (-sūtra)

The gloss is in the form of a short explanatory phrase written over the Prakrit text. It is either in Sanskrit or in Old Gujarati (same handwriting) without discrimination.

Fol 1b सजोगात्सवाधाद्वाह्याभ्यतर भेद भिन्ना तत्र मावादि विषयाद्वाह्यकपायादि विषयादातरादि विधि प्रकारि भावनादिभि प्रकर्षेण मुक्तस्य विप्रमुक्त साधो विषय अभ्युत्थानादि प्रादु करिष्यामि प्रकटयिष्यामि मे मम कथयतमानुक्रमेण — आदेसकरो निषेध तेहनउ करणहार —

This combination of Sanskrit and Old Gujarati gloss continues throughout the MS.

Fol 55b आसीत् — युतिमत — इति नाम्ना य — राजचिन्हानियुक्त — तस्य धरणीदेवी सिवा नाम्ना — [ती]से इति तस्य पुत्र महाजस — भगवान् अरट्टनेमि — पटुकायादि — जतीश्वर — ते श्री नेमिनाथ भला सामुद्रिक नर — अष्ट सहस्रस्वरह स्तयश्वरचपदातय । स्वरलवणानि माकयांदीति — गभीरश्वरसहित आठ सहस्र जे पुरुष ना लवण ते घरनी — गोत्र — छत्रकविता यस्य स छत्र कवि स्वामी तथी — वज्रचपमनाराच सधयणि — समचउरस सठाण — मीनोदर समान — तेहनइ कन्या — मिति राजमती — जायते श्री छण्णेन उयसेण समीप तहि — अथ सा राजकन्यका किसी एक छह — सुसील छे कमल सरीपा लोचन जेह ना छह — सर्व स्त्री तथा लवण तीव्य करी सपुण्य — विशेषेण शोतिते इति सा चा सांदांमिनी च तद्वर्ण — झननती सांदांमिनी बीजनी परिह प्रभा काति इसी वर्त्तइ (marginal) — ।

The gloss ends fol 107a, on the last verse of the *Uttarādhyaṇa* sūtra

प्रादु — सप्रकट करी तत्त्व वर्त्तमान ज्ञाता माहावीर — प्रधानाध्ययनमुच अर्थ — भयज्जीवा स्तेया समितान् दृष्टान कथिता — ।

P B P

19 S. 330Ib

For description see *Sans Cat* 7487, 19th centuryGloss on the *Uttarādhyaṇa*

There is only one page of writing, the larger part of it being gloss This begins

उत्तराध्ययननो अर्थ उत्तरप्रधान अध्ययन छि जेहने विषे ते माटे उत्तर अध्ययन कहौद छर
धर्मसू मूलविनय ते माटे प्रथम विनय अध्ययन कहौद छई स० बाह्य अभ्यतर सजोगथी बाह्य
ते माता पिता प्रसुप अभ्यतर ते मिथ्या भविष्यदादिक स० सजोगथी वि० विद्येपे प्य० प्रकपे सु०
मुकाणा छई अ० नथी आगार जेहने विषे ते अणगार मि० निरवद्यमिच्छा प्रवर्तवानो स्वभाव छि
जेहने ते भिक्खू कहौद

As in the other texts of this volume, there are signs of Marwari influence

20 S. 3165

For description see *Sans Cat* 7494, A D 1881Commentary on the *Uttarādhyaṇa*Keith remarks, 'the MS is a deplorably careless copy of the original' The *bhāṣā* commentary (Old Gujarati) is, however, reasonably accurate

After salutations, the first couplet of the text, and a Sanskrit commentary, the Gujarati begins

भिच्छू महात्मानन्द विनय मार्गं प्रकट करिषू आनुपूर्वो अनुक्रमिद मद्भनद कहिता सामलु ।

सयोग कहौद [ससारतणा सबधनु मुकाणु छिद । घर रहित छीद १

Fol 147a, l 6 (अणिसीउ अह लोए । परलोए अणसिउ ।

वासीचदनकपो आ असणे अणसणे तहा । ८२ ॥

ईह लोके अनियित परलोके अनियित) ईह लोकनी वाक्का रहित । परलोकनी वाक्का रहित ।
वासी चदन कल्प वाशलद कोद छेदद । अनद चदनि कोद अर्चद । ए बिहन्नद विपद समभाव ॥
अशने अनशने सम । आहार लाधद अणलाधद समभाव । छ ॥

This commentary follows Śāntisūri's *Sīsyahuta* and not Devendra's later *Sukhabodha*, which is not so detailed

The last Gujarati commentary with the exception of the words इहगिउ घोलिउ
(fol 282b) occurs after *Adhyāya* 36, v 244 on fol 280b, l 9 जे देवतानद आयु स्थिति
ते देवनद उत्कृष्टीनद जयन्त काय स्थिति छद ॥ थ ॥ ४५ ॥ देवतानद स्वकाय छाडिद हतद

अणतकाल आतरु अनइ देवचवीनइ नरतिर्यच माहि । गर्भ जन्मादि भोगवी देवायु बाधीउ
अतर्महर्त्त माहि वली देव थाइ । ए जघन्य इम आतरु ॥ छ ॥ ४६ ॥ ending fol 281a,
l 4, with a corrupt line beginning अणूत्तरविमाणवासी देवनइ सख्या ता सागरोपम
आतरु ।

The terminal symbol resembling छ, which has been variously interpreted, appears here also in a form resembling the old aksara *tha*, which in the conjunct *ttha* is identical with *cha* in the conjunct *ccha* (see Introduction)

21

S. 1015

For description see *Sans Cat* 7493, A D 1759

Glosses on the *Uttarādhyāyana*

The glosses are interlinear, occasionally overflowing into either margin. They are often inaccurate and appear to have been copied from an Old Gujarati commentary by a Marwari scribe who was not always able to read his original

Begins सयोग कहता सयाग बाहरमतापिता ॥ परीसाहादिसइ बातु तेणइ लपरीकर छव्य भाव
विहमकर घर रहित ॥

Fol 47a, l 5, contains a gloss on *Adhyāyana* 19 94 (= Charpentier 92) following on 92 (see No 20) बाह्या रहित इह लोक विषइ ॥ परलोक विषे नि[श्रित रहित ॥ वसालि¹
करै ताहपु² चदनइ³ करै लेयु बिक उपरि सरियु भाव ॥ जाम्ये अणजाम्ये सरियो भाव । ८४ ॥

Ends on fol 56a, l 1, on verse 12 of *Adhyāyana* 23

चारि महाव्रतरूप जे धर्म ॥ जेहवो पच महाव्रतरूप ॥ ए उपदेखो वर्धमानइ । तेहने धर्म पाथ्य
महामुनिनो उपदेसउ कहिउ । १२ ॥

22

S. 3368

For description see *Sans Cat* 7495, 16th century

Bālārabodha on the *Sadāvasyaka*

This *Bālārabodha* begins fol 1a

श्री पच प्रमिष्ट नम । पाढावशक्य (sic) मूवाणा व्याख्या बालावबोधनी इत्यादि ।

पहिलउ सकल भागनिकनउ मूल

श्री जिनभासननउ सार ।

¹ वासनइ

² ताहपु a cutting

³ चदनइ

इग्यार अग चउद पूर्वणउ उदार

स दीवसाखतउ श्री पचपरमेष्टि महामच नउकार ॥

नमो अरिहताण नमो अर्हभ्य. अरिहत जेहे रागद्वेष कपायादिक अतरण अरि वदरी हणिया छइ ते श्री अरिहत चउचीस अतिशय पाधीश वाणी गुणे करी सहित समवसरणि वइठा विहरमाण छइ तेह रहइ नमो कहियइ माहरउ नमस्कार ऊवउ । अरिहत चद्रमडल नी परि खेत वर्णि ध्याइयइ । एतलइ एक पद अनइ एक सपदा ऊई । जतलइ अर्थसमाप्तिनउ अधिकार ऊइ तेतलइ सपदा जाणिवी । उस्वारा ए बीजू नाम । तिहा बीसामउ लीजइ । इम जि सर्वच जाणिवु ।

Like other *Āvasyakabālārābodhas* this one abounds in popular narratives. We find the same narratives, but in a different style, e.g. fol. 21b

अच नागिलकथा ।

महापुरनगर । भोज राजा । लक्ष्मण श्रेष्टि । तेहनइ नदा वेटी आविका । वाप वरचिता करइ । तिसिइ वेटी कहइ । जीणिइ दीवइ काजल नही, कानिकि न ऊइ, जिहा दसा वाटि पूटइ जि नहि, जे सदैव स्थिर ऊइ, जिहा चोपड पूटइ नही, एहवु दीवउ जेहनइ धरि सदा रहइ ते वर टाली बीजउ न परणउ । सेठि चिता पडिउ ।

तिसिइ नागिल जूवारि विरूपाच यच घणे लघने सतुष्ट करी तेह पाहिइ ती आपण धरि तेहवउ दीवउ कारावइ । सेठि सकुटविइ तेहवउ दीठउ । ते देपी तेह जी दरिद्री रहइ परणावी । घेलउ जिम २ जूय रमतउ द्रव्य हारइ तिम २ जमाई भणी सेठि पूरवइ । एक वार वनि ज्ञानी मुनि पुच्छिया । etc

It ends fol. 31

इति खडावश्यकवालाविवोध सकलित अतिगृही तणउ । ते सपूर्ण । लिपित अपिलपू । पुच्य श्री निहाल चद अपि पठनयोग्य । शुभ भूयात् ।

The MS is neatly written and the Gujarati seems to be of the 16th century

P B P

23

S. I558 d

For description see *Sans. Cat.* 7566, 17th century

Glosses on (1) the *Sāmāyika-dandaka-grahana* and (2) the *Sāmāyika-pārana-gathā*

Rituals of confession (the subject of the first of the six *Āvasyaka sūtras*)

1 The first begins fol. 8a, l. 4

करउ ह भगवन् सामायिक व्रत = सावय व्यापार प्रत्याख्यान करउ = यावत् द्विद्व तार्थ धिति करउ = दुविध त्रिविध करी मनि वचनि शरीरि करि न करउ न कारावउ तस्य भगवन पुर्वछत पाप निवृत्ति = निदउ आत्माचिक गुरु साचिक गरिहउ आत्मानि कोडउ पाप ॥ ends

2 The second begins fol 8b

पुण्य श्री दर्शनमद्र सुदर्शन श्रेष्ठ श्री धूलमद्र वयर स्वामि प्रभृति सफल कीधउ गृहभाग साधु
एव विध ऊइ साधु कह वदनि करि पाप नाठइ असकित भावि करी प्राशुक दानि करि आचार
होइ ज्ञान दर्शन चारिच कहइ हउ छद्मस्थ मूर्प मन केताई जीवकइ चित्त होइ ये जे चित्ति
समरउ नही ह ॥ ते सर्व मिथ्या दु छत हउ = ये ये मन चितविया पाप अशुभ वचन काइ
बोलिउ अशुभ शरीर [or रि] काइ किउ ते सर्व मिथ्या दुक्कत हउ ॥ ends

24

S. I558 b

For description see *Sans Cat* 7531, 17th century

Gloss on *Devarandanakasūtram*

The Prakrit and Sanskrit text consists of praises of the *Tirthakaras* (the subject of the second of the six *Āśāyaka sūtras*)

The gloss begins on the 2nd folio

प्रायहाचित्तनिर्मला करण विसोधिकरण निमित्त विसत्थी करण पापकर्म कउ निर्घातन पीडन
कायशर्ग करउ अन्यव ऊई स्वास १। अध स्वास २ ऊधस ३ च्चीकउ ४ जभाई ५ ऊकइ ६
अधो कायदाय ७ भमलि आवइ ८ पित्तरालइ ९ मूर्का आवइ १० मूक्ष शरीर चलावइ ११
मूक्ष शिप्य चलावइ १२ मूक्ष दृष्टि चलावइ १३ ॥ ॥ एवमादिक आगारि भग नही = अमग
नविराधिउ हउ मम कायोसर्ग जाव अरिहताण कहइ भगवत कहइ नमस्कार करि नपारउ =
ताव ताई शरीर = एक स्थानि मौनि ध्यानि = अपणउ शरीर बोमिरउ = सद्य लोक प्रति
उद्योतकर धर्मतीर्थकारण जिन अरसा अरिहत स्तविमु चतुर्विंशति केवलज्ञानी

In the left hand margin is the entry

उपद्रव १ नउ छि दि[ए] २ केडरि काढक ४ आगार वा = २०

The gloss ends

शोभाका समूह मारनी कह कमलि करि जे ह प्रधानहार वचन समूह रूप शरीर = मसार
का विरह दइ हे दवि मन्नकउ followed by spaces corresponding to the title concluding
the Prakrit text on fol 7a

25

S. I558 c

For description see *Sans Cat* 7522, 17th century

Gloss on the *Gurucandanaka ālocana kṣāmanaka-sūtra*

Salutation of *gurus* (the subject of the third of the six *Āśāyaka sūtras*)

The gloss begins fol. 7a, l. 3:

वाच्छं हे खमासमण वांदिवं शरीरशक्ति करि अपरव्या पारनिपेधी = अनुमति दिवं स्तोक
स्थानक निपेध करी = गुरुपाद रूपहस्त ललाट करि फरंसं खमिवट = भगवन् किलामि वाधा =
अल्पक्षेशि = वज्रत मुख करि भगवन् दिवस अतिक्रमिं नियमादि संयमजावा छद् = इन्द्रियपाप
अवाधित = खमावट = 'बंधिनी अगातना करी तेचीस मध्य एकं कीधाद्द = जे मिथ्या भावि
करी दुष्कृत मन करि वचन दुष्कृत करि ॥ (कायदुष्कृत करी added below over the Prakrit)
क्रोध अहकार माया लोभ करी अतीत अनागत सर्वकाल सर्व मिथ्योपचार करी = सर्व धर्म
करी अतिक्रमि करी = इसी रीति आसातना कीधी जे भद् जेती आचार कीधट = सेह प्रति-
खमावट = निवर्त्तं नंदं गरिहं आत्मा प्रति ते अतिचार छोडं

The gloss ends on fol. 8a:

जेकांई मझ विनयरहित दोष भया सूच वा बादरवा हे बज्ज्युततन्निह जाणं हं न जाणं
ते सर्व मिच्छा दुष्कृत हं

Spaces are left to correspond to the title in the Prakrit text.

26

S. 1558 a

For description see *Sans. Cat.* 7497; 17th century.

Gloss on the *Pratikramaṇa-sūtra*

The *sūtra* is the fourth of the six *Āvaśyaka sūtras*, which prescribe the duties of Śvetāmbara Jaina laymen.

The gloss begins in the margin वाच्छं निवर्त्तं किंहातु and continues interlinearly वांछं
निवर्त्तं वा किंहातु ॥ चारि पङ्कत सूवातु उवली संसार उत्तरणा अधिक ॥ सि ॥ ज्ञा निकाम सिज्जा
तेह अणुपुजिं एकपासइ वीजइपासइ यातां ॥ हाथपाड संकोचतां अपुज्यइ पसारतां । छपई
सघट्टण करवई ॥

It ends fol. 7a* इयाई [प्र]कारइ श्रीयतीनु पडिकमणा सूच पूरं थयं followed by blacking
out and in another hand दुं हं हं दुं ह्यि + सम्मं + यपठनार्थं । श्री erasure लि । शुभं
भवतु । कल्याण श्री

¹ The gloss on the Prakrit passage indicated by '(added below खमासमणानं देवसि°)' in the
Prakrit text of *Sans. Cat.* 7522, is not here reproduced

27

S. I558f

For description see *Sans Cat* 7553, 17th centuryGloss on the *Śravaka-pratīkramana-sūtra*

The Prakrit text consists of two parts, one of fifty verses containing the *Śravaka-pratīkramanasūtra* and the other of the *Pratīkramanastutitraya* in three Sanskrit verses They are of a usual type

The gloss begins fol 9a, last line

वादु सर्व सिद्ध प्रति धर्मदातार आचार्य परम कर्म भूमि मध्य सर्व साधु वाक्छ प्रतिक्रमिवत्
आवकधर्मका अतीचार—येमइ व्रतकाचार ज्ञान दर्शन चारव विपद् = मूक्ष अथवा वादर = ते
निदु ते गरिहउ

and ends (first part) on fol 12b वादु जिनचतुर्विंशति

The second part ends जीह कइ चेचि हइ साधुसाध्वी आवक आविका = जिनकी आद्या
पालता = सता रापउ चेचदेवता ॥ corresponding to verse No 3 of the Prakrit

The subject is that of part of the fourth of the *Āśvaka sūtras*, and the first part is possibly the same as MS F 643, mentioned under *Grā*, IA xlii 26, and dated St 1564

28

S. I558e

For description see *Sans Cat* 7607, 17th centuryGlosses on *Pratīkramana madhya-patha-gatha* preceded by *Pārśvanātha-namaskara*

Paḍikkamana (confession) is the fourth of the six *Āśvaka sūtras*

1 The *Pārśvanātha namaskara* begins fol 8b, l 5

जय वतउ होइ महायग् = (from margin छभाग्य) जमवाक्छित मुखफलदायक हे समस्त
जीवाजीवादि कतल घापक हे जगवयगुह महिमा गरिहउ = दु खस्थित जीवकउ प्राणरचक =
स्तभनतीर्थ स्थित पार्थजिन = भविक जीवकउ = रीद्र भवथी छप तेह कावनाशक = अनतगुण =
गुन्ज प्रति = चिसध्या हउ नमसकरउ = ends fol 9 l 1

2 The gloss on the *Pratīkramana*^o begins fol 9 l 1

आचार्यि उपाध्याय शिष साधर्मिक गच्छ¹ ते सर्वं मनवचनकाय करी खमावउ = सर्वं

¹ In the left hand margin is क)यायकी glossing कसाया.

Fol 28b, l 7 ह्विं गर्थविचार कहे । गरभवती असी आय काजल न घालि । रोय नही । मनान न करे । डील तेल न घोपडे । डील न मसले । नप ने (read न) उत्तरिं । दोडे नही । घणो न बोलि । घणो गीत ग्यान न सामनि । घणो हीडे नही । ए वात सास्र माहि कही ।

Fol 44a, l 2 श्री नेमनाथ । वर्षाकाल तणें चोथ मास । सातमे पयवाडि । काती महीने । अधरि पय । बारस तणे दीहाडि । अपराजित विमान । तिहा वतीस सागर नो आउपो भोगवी चवता म्हवा इही जवुदीपे पो ही भरतपेचे सोरीपुर नगरे समुदविजैराजा भाज्या सेवादेवी । आधी रति तणे समि विसापा नचव चद्रमा तणे सजोगे गर्भपणे अयतर्या । चवदे सूपना दीठा ।

Fol 44b, l 1 जदी वाडा मे जीवक रलता देपी पुछो ए जीव किम पकडी राय्या है । तिवरि सारथी कह्यो तुम्हारें परणा पाके गोरण करवा साह राय्या है । नेमजी कह्यो फद काटी रथ पाको फेरवो । जादव दलगीर घया ।

Fol 45b, l 4 reads श्री कल्पमूत्रनी वाचना हई । श्री कल्पमूत्र पुस्तक लपायु । इती श्री नेमनाथ वाचना संपूर्ण । अप रतनचद लपीकृत ।

The MS ends fol 54, l 7 नगर कवडा मध्ये लिपत रिपजी श्री चतुर्भुजजी भाई गुलावचदजी । श्री लिपत रतनचदजी लपीकृत । मती आसोज बुदि ११ बार शुक्र । सवत १८०२१ ईकवीसका साल की । कल्पमूत्र को टीको लिपो । सहर कवडा मे । श्री श्री अप चतुर्भुजजी ना चेला रतनचदजी ।

P B P

3I

S. 2646 b

For description see *Sans Cat* 7476 AD 1746

Tabārtha on the Kalpasūtra

This commentary is announced as written बालसिद्धये लोकभाषया and begins l 2 इहा योग्य चेचि चोमासु रह्या साधु मगल निमित्ति पञ्चसण पर्व आवि ऊते पाच दिवस लगि कल्पमूत्र वाचे तिहा कल्प कहिता साधुनो आचार ते दशमेदि ते किम अज्ञेमुक्क ११) देशीय १२) सज्जातर १३) पञ्चसण ११०।

This introduction continues in a changed hand from fol 3 till fol 10b where the text of the *Kalpasutra* begins with an interlinear gloss as follows नमस्कारऊ १२ गुणेशहित श्री अरिहत प्रतइ नमस्कारऊ ८ गुणेशहित श्री सिद्धनद

The text with an interlinear gloss continues to the end of the volume interlarded with portions of connected commentary extending occasionally to two or more folios

Ends इति श्री पर्युषणाकल्प नामे दशा युतस्तुधनु आठसु अध्ययन पूरु ययु श्री मद्रवाङ्ग स्वामीइ नवसु प्रत्याख्यान प्रवाद पूर्व तेहसु आठसु अध्ययन कल्पमूवनामि तिहाथी उद्धार कस्य कल्याण मसु ओली ३ जलथके रचा करीइ तैल थके जालवीइ शिथिल न वाधीइ जेहना तेहना हाथमा ना चीइ इम पुस्तिका सचवाद = सबत् १८०३ ना वर्षे शाके १६६८ प्र० फागुण मासे शुक्ल पचे त्रयोदश्या गुरौ वासरे विजयमुहूर्त्ते लिखित ।

Rangahamsa muni wrote the main text at Cambay (*Stambhatirtha bandira*) The inter-linear gloss, in another hand, was written by Vijayamuhurta in St 1803 (A D 1746)

32

S. 2646 a

For description see *Sans Cat* 7479, A D 1746

Vyākhyāna of the Kalpantarācya (fragment)

After two Sanskrit verses explaining that the work is an exposition of the *Kalpāntarācya* in popular language (*janabhāsa*), the text begins with a rubric प्रथम कल्पवाच नानो¹ विधि लिखीइ हइ followed by two verses in indifferent Prakrit Then इति कल्पवाचनाविधि । ए श्री कल्पमूर्चे चिणि अधिकार कहिया ते ए गाथा .

Ends कल्प कहिता आचार कहीइ के ।

There is only one folio, but it is sufficient to identify the work with that of *Berlin Cat* 11 655 foll and JH 37 (No 85) Schubring (*ibid*) calls it a 'Lehrwerk im Anschluss an das Kalpasutra'

2 *Minor Doctrinal Works and Commentaries*

33

S. 1561 c (2)

For description see *Sans Cat* 7509, 16th century

Avacūri on the Śrī Adimāthadeśanoddhāra

This commentary follows directly on its predecessor in the margin of fol 5b

Begins ससार माहि नथी मुख । धन्य जरा मरण रोग शीके करी । तथा तनुहइ ते अमजीवन करर श्री जिनेद्रनउ वरधर्म ।

Ends fol 9b, upper margin सम्यक्त्व पाप्मा जीव नारका तिर्यंच न ऊइ । कहार गुम मनुय देवताए उप्पजता शिव मोक्ष पङ्कजर । ८८ । इति श्री आदनाथ देशोदरावचूरि समाप्त ॥ छ ॥

¹ For ना

अमणसघकउ भगवतकउ मन्तकि हाथ जोडी करी सयई खमावउ हउ पुणि खमउ सयईकीउ =
सयई जीवराशिकउ भावथी धर्मनि विषय सावधान चिच सयई खमाइ करि हउ पुण खमउ
सयई हीकउ

This extract ends with the gloss on the Prakrit verse No 3

29

S. 3349

For description see *Sans Cat* 7477, A D 1657

Commentary on the *Kalpasūtra*

The commentary begins in fol 10b

चाम फीटी नर घया । ब्राह्मण कुडयाम नगर । चपभदत्त एहवै नामे ब्राह्मण कोडालगोचनउ
धरणहार । तेहनी भार्या देवानदा नामिइ ब्राह्मणी जानधरणोचनी धरणहार । आधी रात्रि
गइ आधी रात्रिने विषे उत्तराफाल्गुनी नक्षत्रने विषे चद्रमाजोग आवै थके । देवतानो आहार
छोड्या देवताना भव छोड्या देवता सवधीया वैकी देह छोडी । कुचिने विषे गर्भपणी जपना ।
अमण तपथी भगवत श्री महावीरदेव । तिउ न्याने करी सहित किता० मति शुति अवधि । चवन
ना काल जाणइ भगवत । चविवानउ काल न जाणी चया पडे जाणी चव्यउ ।

This interlinear commentary is often interrupted by illustrative narratives which are in Sanskrit

Fol 89b, 1 8 तेणै कालि तेणै समै अमण भगवत श्री महावीर इन्द्रभुति प्रमुप चौदाह सहस्र
मुनीखर उत्कष्ट अमणानी सपदा हई । अमण भगवत श्री महावीर देवकी आर्या चदनवाला प्रमुप
छत्तीस हजार आर्या उत्कष्ट आर्यानी सपदा हई । अमण भगवत श्री महावीरदेव सपसत्तक
प्रमुप अमणोपासक यावक एकलच उणसद्धि सहस्र उत्कष्टी यावकनी सपदा हई । अमण भगवत
श्री महावीरदेव मुलसा रैवती प्रमुप अमणोपासिका याविका तिनि लाप अठ्ठार सहस्र उत्कष्टी
मुआविका पुन्यप्रभाविकानी सपदा हई । (90a) अमण भगवत श्री महावीर त्रिनि सय चौदस
पूर्वधर हया । सर्वज्ञ नही पत् सर्वज्ञ सरीया सर्वाचर सर्व वर्णसजोग जिननी परै साची अर्थ
बोले छे ।

The language is Old Gujarati influenced by Marwari The commentary ends on fol 148b

लिपत प्राह्लादपिं तत् शिष्य लिपत मूरतिच्यपि आत्माथे ।

P B P

29 A

S. 3348

For description see *Sans Cat* 7472, A D 1765Commentary on the *Kalpasūtra*

The commentary, which is much older than the date of the MS, begins on fol 14b with the text represented as para 2 in Jacobi's edition in *Abhandlungen für die Kunde des Morgenlandes*, vii (1881), pp 1 foll It ends at para 17 on fol 22b It is interlinear

Begins भगवत श्री महावीर तिन्नम्यान ऊती मति श्रुति अवधि इम जाणइ जे चवीसि पणि चववा बेला न जाणइ चव्या पीने जाणै ज चव्या जिखी राचिइ अमण भगवत श्री महावीर देवा नदा नामइ ब्राह्मणी जालधर जेहनी गोच तेहनी कुपे गर्भपणइ अवतर्यो तिणै राचि मइ विपे देवानदा ब्राह्मणी सिञ्चाने विपे अतिहिमूता नही अति जागता नही २

Ends अस्ति लोकनइ विपइ जाणवउ दस अखेर भूत वसु होई अवता उसरप्पणीकाल अवसरपणी काल

It will be noticed that the scribe begins with the diphthongs *ai*, *au* and ends with the double vowels *ai*, *au* Faridkot (Pharidakota), where the MS was copied, is in the Panjāb and the scribe began to spell in Braj style until he found it easier to adopt the spelling of his original

30

S. 80

Foll 53, 24 × 11 cm, 10 to 15 lines in a page, margins on both sides, carelessly written Nāgarī, dated Chabadā Friday, 11 Āśvina badī Samvat 1821 (A D 1765) [BALLANTYNE]

Kalpasutra tika

This MS, containing the life of Mahāvira, is written by Gulābacandajī, copied by Ratanacandajī, pupil of Caturbhujajī

The first folio is wanting

Fol 2 begins पुफोतर माहा विमाणाउ । विस सागरोपमनो आडयो अर्थ कहो छै । तदाकलि चोथा आरा माहि भगवत माहावीर उपना । उनाला के चोथा महीना आठमे ८ पयवाडे । असाढ महीना उजलि पय । असाढ सुदि छठि ई के दिन माणविजय पुफोतर देवलोक यी चव्या । पुफोतर पुडरीक नामे विमान यकी बीस सागर नो आउयो पुरो भोगवी करो चव्या ।

The language is greatly influenced by Marwari This is explained by the fact that the work was composed and copied at Chabada, modern Chhabra in Kotah (see Imp Gazetteer Atlas of India, *Imp Gaz* xxvi, 1931)

For description see *Sans Cat* 6470, A D 1860

Gloss on *Āyatattvādīkāra*

The script is archaic and the gloss is of a much earlier date than St 1916 (A D 1860), which is the date of copying. By the language it may be of the 17th century, but the main text is incorrect and the gloss is not likely to have been copied very accurately. It begins

विश्वकर्मा कहइ छइ इदानी क० प्रथम कहसि विश्वकर्मा कहसि नाममात्र सूत्रे जे यथमाहि घर कखानी वीधी अनुक्रमे कहसि सुभ मासदल पद्य श्रीमूर्त्ये उत्तरायणे घर करवानो मुहूर्त १

It ends on fol 8a

नचच वैर जोतु जोनी वैर जोवउ खीती जोवी नाश जोइइ यह जोइइ इम एकवीस अग घरना जोइइ बुधी जाण पडीति कहू जोइइ ८२ इति विश्वकर्मावतारे आयत्तत्वाधि कारे दीपा णवशतारे प्रथमो अध्याय सपूर्ण समत् १८१६ ना ज्येष्ठ वद चोष वारगर्वा अर्थ लखो है श्री सुरतमध्ये गोपीपरा सीधासावाड जगवलनी पोलमधे लख्यो है ॥

The gloss is in some places more accurate than the text, e.g. प्रथमो अध्याय for प्रमोधाय. The date of the rubric differs from that of the gloss, being 1916 *Jyēṣṭha* dī 3 *vāra budhe* instead of *Jyēṣṭha vada coṭha vāra garuṇāu*. The rubric gives the name of Sādhu Sukharāma as the writer, apparently for the perusal of Śrī Ranachodajī Sāgara (see *Sans Cat* 6470, where *Gopiparā* is misprinted *Jopi*).

Fol 7, 24 2 × 10 8 cm, 13 lines in page, clear Nagari, 17th century [COLEBROOKE]

Āradhana sūtra

The title given in the colophon is *Paryantarādhana sūtram*, followed in another hand by the title *Āradhanāvīdhi patram*. That adopted is written in again another hand in the upper margin of fol 7b.

Begins प्रथम इरिया वहीकमावी वादणा दिवरावीयइ खमासण पूर्वक कहिवरावीयइ इच्छा कारेण सदिसह भगवन सम्मत्त सामाइयमुच सामाइय आरोवणत्य चैइयाइ वदावेह इसिउ कहावी देव आगलि सकरधु कहावीयइ जयउ सामी रिसह सेत्रजिए ॥ १

Ends वारह व्रत अतीचार गाथा पडिकमणामुच हती जाणवी अणगुहिय बलविरओ वडिकम्मे जो जऊत्तमाउत्तो जजयई जहाथाम नायखो वीरियायारो ॥ १२ पर्यंताराधना मुत्र समाप्तमिति अराधनाविधि पत्राणि ॥

The *Payantārāhanā* of Somasūri, also called the *Ṛhadārāhanā* (JH 439-40), was written in Prakrit, and is about the same length. The Catalogue of Manuscripts at Pattan, GOS lxxvi, mentions four short MSS with this title in the Index, p. 427.

The Prakrit portions are described in *Sans. Cat.* 7541.

36

MSS. Guj. 6

Foll. 24 (the folios originally bore Nos. 88-111, of which 88-99 have been painted out), 17 1/2 x 8 9/10 cm., 10 lines in a page, good Nagari, 17th century. [COOMARASWAMY, No. 41.]

1. *Ārādhanaṭīḍlu* with commentary
2. *Samyaktva svarūpa-garbhita-jñā-stāna* (Prakrit) with commentary
3. *Samudghāta tīcāra*
4. *Bālārabodha* on *Prthvikāya, Guṇasthāna, Kāśāya*
5. *Śrāvaka Vaidhira*

The MS, which is unfinished, contains the above five works, marked by four rubrics and the first *aksara* of a fifth.

1. Fol. 5a, l. 9 इति आराधना समाप्ता ॥
2. Fol. 10a, l. 2 इति सम्यक्त स्वप्नगर्भीत¹ जिनस्तवनस्तवनम् (sic) ॥ छ ॥ इति सम्यक्त स्वावचुरि - समाप्ता ॥
3. Fol. 12b, l. 1 इति समुद्घातविचारः ॥ अथ परमज्ञानावध विचारः समाप्तः ॥
4. Fol. 24a, l. 9 इमं स्त्रि² करणातर्गतकियाद्विचार बालाबोधः समाप्तः ॥
5. Fol. 24b, l. 10 म

The fourth rubric which should begin by इति is corrupt.

1. *Ārādhanaṭīḍlu* with commentary

The works on *Ārādhana* are summaries of Jaina principles to be recited as acts of devotion or penance. Desai, Schubring, and Velankar illustrate or list a number of them, and a very early prose example in Gujarati with many Sanskrit words is recorded in GOS xiii, p. 86. This style of writing is especially favoured by the Digambara Jains, whose leader Kundakunda Ācārya refers to the four *Ārādhana* in his *Āyama sara gathā*, i.e. *darsana* faith, *jñāna* knowledge, *caritra* conduct, and *tapa* asceticism, as the marks of a true sadhu (cf. JH 410, No. 821).

¹ For सम्यक्त्व गर्भीत. There are many errors here and elsewhere.

Compare *Samyaktva svarūpa garbhita jñāna stāna saracurh* Pet. v. No. 891, and *Samyaktva tīcāra garbhita Mahāvira stāna* of Nvayasagara St. 1766 (A.D. 1710) listed in JGH ii 542.

² For श्री

RELIGIOUS LITERATURE

Begins श्री नम श्री धीर वर्धमानाय ॥ आराधना विधि निष्क्यते ॥ श्री देवप्रतिमा मडि अक्षत फलादि ढोई । इरियावही पडिकमायी सकरि चठ कहावियइ । पळइ यमा समाण देइ कहे । भगवठ समिक तुझ चरावठ इस्तु कही ॥ ३ ॥

and ends पापक्षयकार श्रीपच परमेष्ठि नमस्कार करण करिजे । अपरगुह व्यापार समस्त चिता त्यजि विहरमान श्री सीमधर स्वामि जिनवेद्र तथा चरणकमलचित्त भीतरि आनिजे ॥ rubric

The short commentary in the upper and lower margins begins with the Jaina diagram and continues with lists of the Ten Dharmas &c, under names different from those of published lists पाणिवह १ मुसावाए २ अदत्त ३ मेज्ज ४ परिग्गहे ५ चैवादिमि ६ भोग ७ दड ८ समई ९ देसे १० तहपोसह ११ विभागे १२ ॥ १ ॥ इति चार व्रत गाथा ॥ the Twelve Vows of the layman Then पुढवि दग अगणि मारुय । the Four Elements Later occur the Ten Dharmas the Three Bala prānas ending with thirty six 'Nigoya'¹ and the words अरिहतो महदेवा १ ॥ जजमणेण वड १ एगोह १ ॥ एगो वच्च १ ॥ =

2 *Samyaktva svarūpa garbhita-jīna stāna*

Begins जह सम्मत्त सख्व पळ विध धीर जिणवरि देणा तह कित्तेणे तमह घुणांमि समत्ति मुदिकए ॥ १ ॥ continues in Gujarati जिम समिकल नठ स्वरूप । जे कहियउ यथास्थित श्री महावीर जिनवेद्रि । तिम कहिसु स्तवी करी हउ स्तविमु सम्यत्कनइ मन मुदिनइ कारणि ॥ १ ॥

and ends ताहरा समय सिद्धातज्ञात हतउ विस्तार सदा समरता हता । भव्य जीवनइ स्वामी ताहरा प्रसाद लगी होउ समिकलनी प्राप्ति ॥ २५ ॥ rubric

The Gujarati all through follows a Prakrit text, which it interprets

As the Prakrit portion consists of twenty five gāthās it may be the same as either *Samyaktva svarūpa stāva* or *Samyaktva svarūpa stāna* both of which have twenty-five gāthas (JRK 1 427) The subject is the praise of Jainism, whether directed against the Bauddhas as in *Sans Cat* 7699 7700 or not is not evident The gāthas are sometimes misnumbered in relation to the Gujarati commentary and vice versa

3 *Samudghata vicara*

Begins समुद्धात सात कहिइ । वेदना समुद्धाता १ कपाय समुद्धात २ मरण समुद्धात ३ वैक्रिय समुद्धात ४ तेजस ५ आहारक स ६ केवलि समु ७ ए सात समुद्धात जीवन्हे ।

and ends समुद्धातक ऊइ । वेदना समुद्धात । कपाय २ मरण ३ वैक्रिय ४ तेजस ५ समुद्धात ऊइ । मनुजमाहि सातइ समुद्धात पामीई इम तेरे स्थानके सात समुद्धात विचारिआ ॥ with rubric as above

¹ Cf *Nigoda sad(ṣ)trimsika* of Abhayadeva suri Pet III 212 and JRK 1 212 also W Norman Brown *Kalaka* p 85 n

The *Samudghātas* are the expansions or contractions of the *jīva* due to influences acting through the body J L Jaini, *Outlines of Jainism*, 1916, p 40, gives a slightly different account The usual description is that there are five *Sārtras kārmanā* (karma body), *śāyasa* (magnetic), *vaikṛyika* (supernatural), *audarika* (physical), and *āhāraka* (spiritual) In this work *vedana* and *marana* replace *audarika* and *kevala* has been added

4

The fourth work begins पृथ्वीकाय परलोकिक पृथ्वीकाय माहि जातउ जघन्य आठपू अतर्मुहूर्त्त माण वाधउ । उल्लष्टा मनुष्य अथवा त्रियेंच माहि जातउ एक पुर्व कोडि प्रमारा आठपू वाधइ । त्रिद्वि । त्रिद्वि - - -

and ends अविरत गुण्डाणइ वैद्यमित्र कर्मणमित्र हित ४३ कर्मवधन कारण ऊइ । अगिला गुण्डाणइ देव ऊइ नारकी ऊइ ऊइ । इसि परिकारण किहा जेतला ऊते विचारिआ ॥ and rubric

5 *Śrāvaka Vīdhurāsa*

Begins पायपडम परमेवि । चतवीसह तित्यकरह । आवक विधि सखेवि । मणइ गुणाकर मूरि गुरो ॥ १ ॥ जहि त्रिणमदिरसइ । अनै तपोधन पामियइ । आवकजन सुविचार । धण तुण इधन जल प्रबलो ॥ २ ॥

It is a fragment (eight verses only) of a poem of forty nine verses called *Śrāvaka Vīdhurāsa* composed by Gunakara suri in St 1371 (A D 1315) according to JGK III 404, where an extract is given

37

S. I56I c (3)

For description see *Sans Cat* 7569, 16th century

Glosses on the *Āradhanā*

The title of the work is undoubtedly as given, although, being incomplete, there is no colophon The glosses are few and confined to fol 11 They are given in full जे पापइ करी भारी जीव रौइ दुयेंति रूप रायइ पाडता — ते धर्म ऊठ मूनइ सरण ते धर्म ऊठ मूनइ शरण इम चिऊन शरण पाम्यउ उमनु मन ससार बदीखाणाथी ज पाप काइ समिचइ एहनइ

38

MSS. Guj. I5

Foll 2, 26 6×12 cm, 9 and 11 lines in a page, 20 4 cm long, Jain Nagari script, c 19th century A.D [COOMARASWAMI, No 61]

Ikatusi bhavana

A Jain religious poem in thirty-one verses on the means of securing salvation.

RELIGIOUS LITERATURE

Begins नमो श्रीवीतरागा ॥

अविचलु पदु मनु त्थिह करी । जहि छहि मुप अपारा ।
 प्रतिबोधीमु मनु आपणा । जित पावहि भवपार । १ ।
 रेमनत्तइ असत्थिरपणइ । कीधु कर माह कोडि ।
 रागत्तणइ रगेहि चडिउ । जीविहि आखी पोडि । २ ।
 पचिदिपरे वसपणइ । जे भवि कीधा पाप ।
 ते मुपि कहिअइ केतला । पडुउ ससारह व्यपि । ३ ।

Ends·

नरभव चितामणि समु । एतुआलिए महारि ।
 जिणससण मनु त्थिह करा । श्रीवज्जन सभालि । २८ ।
 भोग भला नर जे लाहहि । हरपि जु देहि दानु ।
 समगत विणु सोपदु नही । जाह अनत मुपु जाणे । २९ ।
 इह गणतीसी भावना । तिसक मुध विचारु ।
 जे मनमाहि समरसि । ते पावहि भवपाह । ३० ।

इति श्री इकतीसी भावना ॥

The last three verses are wrongly numbered. They should be 29-31. There are several scribal mistakes. Peterson, First Report, p. 91, records an *Igunattisi bhāzanā* possibly by Maladhārī Hemacandra. The couplet No. 30 above seems to refer to this in the phrase *tha gunattisi bhāzana*, which might well be a variant reading of *iguna*. The uncertainty about the numbering also points to a possible addition to an original twenty-nine couplets.

39

S. 340I

For description see *Sans Cat* 7510, written in A D 1666

Gloss on the *Ekavīsathānaprakaraṇa*

The text begins with an enumeration of the twenty one *Sīhanas*, which are duly glossed and continues with lists of various cosmological features, such as the *ṭīmanas* and cities and of dignitaries, religious and lay. The extracts consist of whole sentences or phrases as far as possible.

Fol 3a, verse 11

आदिनाथनउ पिता नागकुमार माहि उपना । आठ तीर्थकरना पिता वीजिदेवलोकि गया ।
 आठ महिद्र ५ देवलोकि गया । ११ ॥

Fol 5b, verse 29

नव कोडि मुन । नव कोडा कोडि सोगरोपमह कणा । क्कासट्टि ईई लाप वरिस
कणा । २ई हजार वरिसइ कणा । २८ ।

The gloss is misnumbered owing to a repetition of No 18 It has been badly copied
The Prakrit reads

नवई पुण कोडीओ ८ । नव कोडि ९ कोडि सागरसकणा । क्कासट्टी लक्खेहि । क्खीस सहस
वरिसेहि ॥ २९ ॥

The date of the MS is the 6th of the dark half of Āśvina, which just falls in the end
of the Samvat year 1722 It was written at Agra by Pandita Jinavijaya gaṇi, pupil of
Kirtivijaya gaṇi pupil of Vijayasena sūri of the Tapagaccha who is Pontiff No 59
in Klatt's list The author of the main work was Siddhasena sūri, who wrote several
other books (Pet 14, p cxxxiii, JH 396)

40

MSS. Guj. 9

Foll 7, 28×12.7 cm, 7 lines in a page (17 on the last page) 22.9 cm long, 18th
century [COOMARASWAMY, No 44]

Guna-thana caupai with commentary

A poem describing the *Caudaha guna sthanaka* or fourteen stages of religious life
by means of which deliverance from *karma* can be attained, by Kanakasoma disciple
of Amaramāṇika and advised by Sadhukīrti¹ See Mrs Sinclair Stevenson's *Heart of*
Jainism, pp 185-92 and *Modern Jainism*, pp 60-63 The poem is mentioned under
the title of *Guna thana vvarana caupai* in JGK iii 743 The work begins with a
Prakrit couplet

पचपरमिट्ट सिद्ध । नमिऊण तहा गुरुपरमतच्च ।

चउदस गुणट्ठाणाण । सक्खमिणमो सुह वुक्ख । १ ।

चउपई ॥ सिवमदिर चडिवानइ काजि । गुणठाणा बोल्या जिणराज ।

चडती पयडी जइ पग धरइ । त[उ]सइ हथि सिवरमणीवरइ ।

पहिलइ गुणठाणइ मिथ्यात बीजि सास्वादन विख्यात

तीजइ मिथ चउयइ अविरति पचमइ आवक देसविरति

The verses are not numbered Interlinear notes are written on the first six leaves
The poem is dated 10 Āśvina Samvat 1631 (A D 1575)

¹ Author of *Pundarika stavana* fl St 1614-1624 JH No 668

Ends, fol 7b, l. 13

सवत सोलह सै वरिसइ इकतीसइए किइ
 आसोज गुदि दशमी दिनइ ए मणुयजम्म फल लिइ
वरखरतरगच्छ मङ्गलउ ए श्री जिणचद मुनिइ
 वर्त्तमात गुरु तिण समइ ए दयाकलस मुणिचद
अमरभाणिक वाणीयरीय तामु सीस बङ्ग जाणि
साधुकीरति सुपसाउ लहि कनकसोम वखाणि
 आवक आवी जे पढइ ए गुणइ चउपइ उदार
 चडि वृद्धि सिद्धि ते लहइ ए सयल सच सुपकार
 इति श्री गुणठाणा चउपइ समाप्त

The commentary (interlinear notes) begins

पच परमेष्ठ नमस्कार हृदय विपइ खरीनइ नमस्कार श्री गुरुदेवनइ परमतत्वनु जाणइ चउद
 १४ गुणस्थानकनउ महासुप कारीया स्वरूप ते आगलि कहीखै ते पणि ऊ कऊ १
 ढाल चउपइ मुक्तिरूपीया आवासि चडिवा भणी तिणि चडिवा भणी भय्य जीवनइ ए
 चउदइ गुणठाणा श्री वीतराणि कहुवा गुणस्थानक सोपान मार्गरूप^१ कहुवी जिनराजि जी चडै
 ते भाव प्रणामे जीव चडै अनुक्रमे^१ चडती २ सोपान यद्यपि जउ पग धरइ तउ स्वयमेव मुक्ति
 तउ पणि स्वयमेव पावइ हस्ति सिव रूपणी स्त्री वरइ २
 जे प्रथम मिथ्यातगुणइ तेहने धर्मनी असु न सुहाइ । सम्यक्तवमता किचि भाव खाद आवे ।
 मिथ्या तीजती सम्यकदृष्टि रावै पर करत तिन करइ पचमो देशवृत्ति गुणठाणा ५ आवकनी
 होइ ३

There is a curious example of the *ta sruti* in तीजती for तीजइ The language can hardly be termed Rajasthani although Marwari influence, especially in orthography, is perceptible Kanakasoma was also author of the *Mangalakalasa phāga* (No 98)

41

MSS. Guj. 7

Foll 25, 25 5×11 5 cm, 15-17 lines in a page, 21 6 cm long, damaged, very neatly written Jaina Nagari, Samvat 1724 (A D 1668) [COOMARASWAMY, No 42]

Jñānakalā caupai

A treatise in verse on *Jñāna* or the right knowledge of Jaina doctrine, based on the

^१ यं = र्गं as in No 63 and क probably = कक

*Prabodha cintāmaṇi*¹ of Jayasēkhara of the Aṅcala gaccha (St 1462) The Gujarati title is *Gyānakalā caupai* by Sumatinātha, disciple of Candrakīrti

Begins श्री जिनायनम

परम ज्योति प्रकासकर । परम पुरुष परतच ।
 परम तान परमातमा । आगमरूप अलच ॥ १ ॥
 अवनासी अनत गुण । विदानद चिद्रूप ।
 यदु वे कर ओडिनइ । सुपदायक सिवछप ॥ २ ॥
 समरसधर श्री सारदा । हसामणि मुविसाल ।
 मनसरवर ते नित रहत । जागगम्य जड जाल ॥ ३ ॥

The work was composed at Multan during the pontificate of Jinacandra Sūri and is dated Sunday, 10 Āśvina Samvat 1722² (A D 1666) The copy was made in St 1724 for the use of Mohana Jinadharma (Blumhardt reads °dharmi)

Ends, fol 25b, l 1

हाल ४७ धन्यासरी ॥ स[]पमनि धर्यउ ए । करि ममता परिहार ।
 चतु रचित चेती ए । एह यथ पुरउ थयउ ए । आतमानउ अधिकार ॥ १च ॥
 आणि विवेक उदार । च । आ । सपवालकुल सेहरउ ए । आचारिज पद धार । च ।
 श्री कीरतिरतनमूरीसछए । जिनसासन जयकार ॥ २च ॥
लायणसील पाठक तणो ए । बीपुखधीर मुसीस ॥ च ।
ज्ञानकीरति वणारिसी ए । गुणप्रमोद मुजगीस । ३च ॥
समयकीरति वाचक सदा ए । हरपकलोल पदधार । च ।
चद्रकीरति गुरु सा निधद ए । सास्र भण्ड श्रीकार ॥ ४च ।
सुमतिनाथ सुप सावलइ ए । श्री मुलताण मझार । च ।
परतरगळ नायक परउ ए । जिनचदसूरि सुपकार । ५ । च ॥
 तास राजि मइ ए कीयउ ए । सरस सबध सिवदाय । च ।
नयण नयण द्वीप शशि सही ए । अयनिमास मन भाय ॥ ६च ॥
 विजयविजय दसमी दिनइ ए । आदित वार उदार । च ।
 सुमतिरग सदी लहइ ए । मुख लाम श्री कार ॥ ७च ॥
 वर्दमान वाणी लही ए । सिव बधू सुपहेत । च ।
 प्रबोध चितामणि ग्रथथी ए । ऊधरीयउ धर्मधेत । ८ । च ॥

¹ See Bhandarkar *Deccan Coll Cat* p 63 and for dates JRh. 265 b He also wrote *Upadeśa cintāmaṇi* in St 1436 (JRh. 47 b)

² Expressed as नयण नयण द्वीप शशि

ग्यानकला सिवसाधना ए । ए इण चउपी नाम । च ।
 आतम गुण आराधता ए । पामद् अविचल ठाम ॥ ९७० ॥
 गहण अरथ छद् ययनउ ए । ग्यानी समझद् गुझ । च ।
 आगउ पाळउ जे कह्यउ ए । मिळामि दुक्कड मुझ । १०७ ॥
 सघ सकल मुलताणनउ ए । समझदार सिरदार । च० ।
 पारसनाथ प्रसादथी ए । दिन २ जय २ कार ॥ ७१२ ॥
 चाहड भल चाहसु ए । राषेवा धर्म रीत । च०
 चाहक ग्राहक नव लखउ ए । वर्द्धमान वड चीत ॥ १२७०
 उदम कीध उदारणा ए । आयह वाणि अनूप । च ।
 ग्यान सिगार ए चउपर्दे ए । कीधी चित धर चूप ॥ १३७
 सुणता भणता गावता ए । पुजइ मननी आस । च ।
 सुम[ति] पामद् पामद् सदा ए । आणद लील विलास ॥ १४७० ॥

इति श्री ग्यानकला चउपर्दे समाप्ता ॥ लिपत मोहण जिणधर्म ॥ पठनार्थ ॥ [सवत्स]र १७२५ (४?)
 वर्षे शुदि ६ दिने चद्र वासरे ॥ शुभ भवतु ॥

The MS is of special interest as it was written within three years of the composition of the poem presumably also at Multan There is therefore little possibility of change of language due to scribal misunderstandings

Some readings are appended of lines from which fragments have been broken off

Fol 20a 1 1 प्रमुद् केरी प्रीतिजी ॥ २० म० चचल नय

1 2 गा वयण अतरग एह ज मुझ सेवक । इ

1 3 ला पुज नइ रामजी ।

Fol 20b 1 16 ढाल ३९ अधिका ताहरउ ऊ ॥ राग सोरठ

1 17 सूर आयास विधार्द हो ॥ स अ ॥ वचा सोए
गाहोसु

Fol 24a 1 1 १८ । दूहा ॥ विवेक भणी मन इम भणइ । सुणि तू पुत्र रतन ।

पुराचार मोह ज ऊतउ । मइ तसु दीध वचन ॥ १

1 2 तू दे मुझनइ आगन्या । करिस्तु अगनि प्रवेस ।

अति आयह कीधर थकइ । विवेक दीयउ आदेस ॥ ३

1 3 गुण ठाणइ चढि वार मइ । भाव तीर्थ अष्टान ।

घायिक भाव ए कुड कीयउ । अगनि मुकल मुभ ध्यान ॥ ४ ।

1 4 सापी धर विवेकवर । पासइ वज परीवार ।

मन मची पइठउ अयि । भय थयउ तिण वार ॥ ६ ॥

Fol. 24b, l. 14. . ९ स ॥ दूहा ॥ चेतना अवसर जाणिनइ । केसिकाल गयाह ।

ईस भणी इम आपिस्वइ । निरमल आप थयाह ॥ १

1 15. अनंत ज्ञान दर्शन अनंत । सर्वलोक सुपकार ।

सुमति युगति मुञ्चा एवउ । करि तुं एह विचार ॥ २

1 16 रुधिर मंस वलि मेद भणि । वषा अस्थि तिम रोम ।

दरसण अतिवीहामणउ । देह नेह तजि सोम ॥ ४ ।

1 17. सात धात मलमूत्रमय । भरी अमुचि भडार ।

चेतन इणि पुरि भतवसइ । सीस कजं . .

42

S. 3954 a

For description see *Sans. Cat.* 7526; 18th century.

Gloss on the Tapaścaranāni

The gloss begins fol 1a.

हिव अर्थ । भाद्रवा सुदि एकासणा तेरसि जा कीजह । नितु नवा २ नेवज ढोईइ । पूर्व दुग्ध १ दधि २ घृत ३ घीरि ४ करसु ५ लापसी ६ घेउर ७ ए साप नेवज दिन २ प्रति तीर्थकरमा तृणा ढौकन । उद्यापने चतुर्द[श] तपा यथाशक्था । पुडला पूगी । दाडिमफलादि फलपीचडी समुच आविकाणा कापडा पीयलि ताबूलादि दानं । एव वर्ष ७ संघवात्सत्तम्य । उद्यापनेन सह तप ।

Various tapas are described in this way 'The Prakrit text is fragmentary' 'The gloss is written in Old Gujarati, with occasional Sanskrit phrases.

Fol 1b हिवडा पचमी तप लिखते । अजुआला ५ वर्ष ५ मास एकासणा २५ निवी २५ आविल २५ उपवास २५ पछइ उजमीइ पाच वरस अनइ पाच मास करीनइ पुस्तक श्री कल्पसिद्धातादि ५ भरावीइ । ऊतरी ५ वीटागणा ५ नीला पीला काला राता धउला जिम सूचना तिम पटुला ना । चट्कूआ ५ खीरोदक ५ पटुला ५ कलपला ५ चलोटा ५ कावला ५ कावली ५ मङ्गपती ५ सूचआठी ५ कोकडी ५ रातउ हीर कानु हीर पीलु हीर नीलु हीर धउलु हीर टाक पाच । समोसरण ५ भरित वीटागणा ५ झलमल ५ कमली ५ चउगठि ५ पूजणी ५ दातनी काबी ५ दोरा हीरना ५ दस्तारी ५ कागलना गाहा ५ ओघानी नसेज भरित ५ रूपा सोनाना कलसला ५ अमरीया वीटागणा ५ सिंदलीआ ५ नवकारवाली सोनानी रूपा मोती प्रवाला रुद्राप आकल वज्रपद्मजीवा । केयूरमाखीअ स्फटिक मइ । अकीक । सूचनी पाच २ नवकारवाली मेलहीइ । पाचमिना कजमणानउ पार नही आपणी यथाशक्ति साष्ट कजमणु कीजइ । जे काई रुढी वस्तु पृथ्वी माहि ते मेलहीइ । पाचमिनु तप ।

No date is mentioned, and the language has been modernized

It ends fol 5b

उद्यापने पच परमेष्टि पूजा । जेतलु कजमणु देहरइ ढोईइ तेतलु कजमणु गुरुनी पोथी आगलि
ढोईइ । ए पच परमेष्टि तप । ८१ ।

P B. P.

43 Buhler 305

For description see *Sans Cat* 7689, A D 1729

Gloss on the *Dīpālikalpa* or *Dīpālikākālpā*

The gloss is written in the form of short explanatory phrases written on the top of the Sanskrit text

It begins fol 1b

श्री गुरुभ्यो नम । श्री सारदाय नम । श्री गणपती नम । अज्जमाहा प्रतिहार्यनी श्री शोभाइ
यक्त ऐहवा श्री वर्द्धमान स्वामी मगलिकना दीपक छै । केहवा छइ ५(?) ना छइ किर्त्त
(read त्ति) जेहनी । देउ अतूल अनोपम कल्याण आरोग्य ।

Fol 9b माहरा निर्वाण थकी चाणु अधिक नवशत वर्ष गये ऊतइ कालिक एहवे नामइ आचार्य
थाखै । केहवा इद्र तेणे वदित छइ । एतले ९९३ वर्षे विरात् । ते श्री कालिकाचार्य पर्जूसण पर्व ।
भाद्रपद सुदि ५ वा चौथे आणसै । तदाकालित सर्व आचार्यनइ अनुमतइ अचरनइ कोईक हेतु
कारण देपीनइ आणखइ । सर्व समतपणे करीने पोताने वादो नही । बारसत अने सत्यारि वर्ष
१२७० महारो निर्वाण थका श्री वपभट्टि नामा आचार्य थाखै । कथचित् पुर्वआयी तत
समपगतसर्वविद्यानिपुण थाखै ।

The gloss ends fol 31b

इति श्री दीपालीकल्पटवार्धेन लिपित । सवत् १७८६ वर्षे ज्येष्ठ वदि १० दिने लिपितमिद पं
पुन्यकुशल वाचनार्थ ।

See BMC, Nos 18, 19 30

P B P

44 MSS. Guj. 3

Foll 8, 25 5×10 2 cm, clear Jaina Nagari, written Āsādha sudī, Samvat 1706
(A D 1650) at Agra

Dānādhlukara-priyamelaka-tirtha-prabandha

A poem in *caupais* of *Soraṣṭhī duhā* and other metres on the subject of the charity of
Priyamelakaturtha son of Prabandha siha by Samayasundara of the Kharatara
gaccha, pupil of Sakalacandra

Begins with the Jain diagram सोरठिया दूहा ६

प्रणमु सदगुरु पाय । समरु सरसति सामिणी ।
 दानधरम दीपाय । कहिसि कथा कौतक भणी ॥ १ ॥
 धरमा माहि प्रधान । देता रुडा दीसीयइ ।
 दीधउ वरसीदान । अरिहत दीचा अवसरइ ॥ २ ॥
 उत्तम पाव तउ एह । साधुनइ दीजइ मूझ तउ ।
 लहियइ लाळि अक्खिह । अढलिक दान जउ आपियइ ॥ ३ ॥

Ends fol 8, 1 3 राग धन्यासी ॥

दान सुपात्रइ आबक दीजीयइ रे ।
 दानइ दउलति होइ ।
 दीधा री देवल चडइ रे
 सावास कहइ सह कोइ ॥ १ दा०

The Persian loan words occasionally occurring elsewhere in this poem are underlined

COLOPHON सवत सोल वज्रतरि समइ रे । मेडतानगर मझारि ।

प्रियमेलक तीरथ ए चउपई रे कीधी दान अधिकार ॥ २ दा० ॥
 कचरउ आबक कौतकी रे । जिसलमेरी जाण ।
 चतुर जोडावी जिएण चउपई रे । मूल आयइ मुलताण ॥ ३ दा० ॥
 इण चउपई एह विशेष कइ रे । सगवट सगली ठाम ।
 बीजी चउपई वज्र देण्यो रे । नहि सगवटनु नाम ॥ ४ दा० ॥
 श्री खरतर गळ सोहता रे । श्री जिनचदमूरीस
 सिंघ सकलचद सुमदिख रे । समयमुदर तमु सीस ॥ ५ दा० ॥
 जयवता गुरुराजीआ रे । श्री जिनसिंह मूरिराय ।
 समयमुदर तमु सानिधि करी रे । इम पभणइ उवज्झाय ।
 भणता गुणता भाय मु रे । सामलता सुविनोद ।
 समयमुदर कहइ सपजइ रे । पुण अधिक प्रमोद ॥ ७ दा० ॥

सर्व गाथा १३० । इति श्री दानाधिकार प्रियमेलकतीर्थ प्रबधसीहमुत चउपई ॥ १ ॥ सवत १७०६ वर्षे आसाढ सुदि ८ शुबे लिखिता पं यशोरग मुनिना स्वपरवाचनाय ॥ श्री आगरामध्ये ॥

The date of composition is Samvat 1672 (A D 1616) Samayasundara the author was also the pupil of Jinasimha sūri and was commentator on the *Kalpasutra* (*Sans Cat* 7471, 7472) The place of composition was Medatā, where the *Kṛtyakalāpa* was

RELIGIOUS LITERATURE

written in A D 1586 (*Sans Cat* 5093), and the *Nala Daradanti Kathā* in A D 1617 (No 94)

The poem is noticed in JGK 1 347, where it is called the *Priyamelaka* (*Simhalasuta*) *rāsa*. A very large number of copies are in existence (40 are noted in JGK III 852-4)

45

S. 3606 b

For description see *Sans Cat* 7535, 17th century

Commentary on the *Navakāra-mūla-mantra*

The commentary is interpolated in the Prakrit text. Fol 1 is missing and fol 2 begins

पद २ स्वासमुग्ध ४ केवल उपना ते ग्यारह तिर्यच नर देव जोजन एक माहि ४ बाणी
सर्व जीव ४ जाणद एक जोजन ६ भामडनु १०० जोजन छाया करद ७ रोग पचीस जोजन
माहि न होइ ८ इति मूपक मुका दिन होइ ९

Fol 7a, l 11 ends असहाइ सहाइत्त अरिय सजमी अनेरानो करावइ सताइ सगुण अखगारके
युक्त चउदस भिपूगुण युक्त उपसर्ग सहइ सर्वज्ञ युक्त ससार भउविग्गा भेरनी परिअ कपइ ।
इत्यादि एह प्रतिइ हमारउ पाचाग प्रणाम सदा एकपद एक सपदा अचर ९ गुरु १ लघु ८ घणा
लाम होइ एतलइ ५ पचपद सपदा ५ पच पइतीस अचर ते माहि गुरु ४ लघु ३१ इति नवकार
मुलमन्त्र कह्या ॥ १ ॥

The mixture of Sanskrit, Prakrit, and Old Gujarati is very noticeable in the final passage

46

S. 3385

For description see *Sans Cat* 7536, A D 1619

Bālāvabodha on the *Navatattva*

After the usual salutation, the *Balavabodha* begins

नवतत्त्व बालाविबोध लिख्यते यथास्थित साधु जे वस्तु तेहुनु स्वरूप ते तत्व कहीइ ते सम्यक्कुना
धरणीनइ जाण्वा जोइई तह भणी तेहुना पहिलु नाम कहीइ छइ ॥ गाथा ॥ पहिलु जीवतत्व
१ बीजु अजीवतत्व २

The second word Keith corrects to *balavabodha*

Ends तेहुज मलार जि बीजा आकाश प्रदेश अनुक्रमिइ लेवा अतमुहर्त्तइ सम्यक्कुनु परिणाम
आवइ तु एह पुढल परावर्त्तना अइइ जि मोधि जाइ ॥ Rubric इति नव तत्व बालाविध
समाप्ता श्रुत भूयात् केखक पाठकयो followed by the date and name of scribe

47

S. 3287 c

For description see *Sans Cat* 7537, written in A D 1718Gloss on the *Naratattva*

The Prakrit text expounds the Nine Principles of Jaina philosophy, for references to which see *Sans Cat* 7536 This text, like the text of BMC 19, commences with a curious division जीवा । १ । जीवा । २ । instead of जीव । १ । अजीव । २ ।

The Gujarati *tabārtha* begins

पहिलो जीवतत्व जीवतो ज्ञानमय सुपदु ५ भोक्ता ते जीव कहौ १ । जीवतत्व चीजु जे चेतना रहित सुपदु ५ न जाणइ तेऽजीवतत्व २ । शुभ कर्मना पुद्गल जीवऽगीकरे ते पुण्यतत्व चीजु ३ । सुभ कर्मना पुद्गल जीवऽगीकरे ते पापतत्व ४ । जेणे कर्मकरी अत्मा भारी थाइ तेऽऽश्रवतत्व ५ । जे पापना भार आवता राषइ ते सवरतत्व ६ । जे वाध्या कर्म टले जिम सूर्यकिरणे जल मूकाये तिम कर्म जेथी टले ते निर्जरातत्व ७ । जीवने कर्मने डध पाणीनी परे एकठा थाइ ते वधतत्व ८ । सुभ तथाऽसुभ कर्मथी आत्मा मुकाइ केवल ज्ञानक स्वरूप आवि ते मोच तत्व ९ ।

Fol 8a part of gloss on the Prakrit verse 41 reads

हिवे भाग अमय थकी अनत गुणे सिद्ध अधिका के तोहि यणि द्वारि सर्व जीव आष्टा जोइइ जीवारइ सर्व जीवने अनतमइ भागि सीद्ध के ए भागरूप सातमो भेद ७ हिवे आठमो भाव भेद कहे के जे सीद्ध ते कहवा के अने भावना वि भेद ते जीम चयि कभाव १ पारिणामि कभाव २ पहिलो थाइ कभाव ते वे भेदे ते जीम दान लज्जि १ भाव लज्जि २ वीर्य लज्जि ३ भोग लज्जि ४ योग लज्जि ५ सम्यक्त ६ चारिव ७ केवलज्ञान ८ केवलदर्शन ९

Ends fol 9a अतमुद्धत्तं माच यणि स्वर्युं जेणि भव्यजीवे सम्यक्त्व जइ = तेहने अर्द्धपुद्गल ससार पर्यटन करता मोच सिद्धि सही ४५ इति नवतत्त्व टवार्थ सपूर्ण सवत १७७४ वर्षे पोस वदि ९ दिन इतिष्टेय —

48

S. 3400 cb

Fol 1 (307-308a of the vol), brown paper, 18 4 × 17 1 cm, 16 lines in a page, clear Devanagari, 17th century [9 Oct 1914]

Bimba patristāni vidhi

These are directions for installing images (Sanskrit—*pratiṣṭhavidhi*)

Begins after the Om formula and the name of the work

अपराण ए टलावाना जोइइ ॥ नवागचोरी ॥ वासेज्वारा ॥ गह । जवारि । वरी । तथा जवारा ४ थार ॥ मूनारूपा चावा ना तथा माटी ना कलस ८ जवहल जोग्य पाणी घालवा ॥

RELIGIOUS LITERATURE

It ends abruptly at l 8 with the seeds, grains, &c , used :

कण बीज कलय मसूर जय काग अडद सरसव ॥ सालि जय गह मग बाल घणा चोला
नालीअर फोफल पञ्जुर द्राप वरसोला फलहोल दाडिम साकर जवीरा नारिगा बीजुरा सेलडी
आवा ॥ घनवाटलू दधीवाटलू वाकला वानी ३ पीर तथा नाफसी ॥

Most of these are well-known edibles नाफसी Skt लप्सिका is now spelt लावसी or लावसी

Schubring, JH, p 157, records a *Bimbapratīṣṭhā* For the spelling of *patīṣṭhā* with *t* for *th*, see JH, Vorwort, p 14, *pratiṣṭhā* The Panjabi word has a third form, *paratīṣṭhā*, as well as the more classical *paratīṣṭhā*

49

S. 862 e

For description see *Sans Cat* 7542, A D 1590

Bālāvabodha on Pinda-vīśuddhi

A treatise on food proper for Jains in Prakrit by Jinavallabha sūri, grammarian and author, pupil of Abhayadeva sūri and guru of Jinadatta sūri, who wrote the three Apabhramśa poems edited by L B Gandhi, GOS xxxvii, 1927

The *balavabodha* by Somasundara sūri (BMC 6, 16, 30) begins l 2

देविद० देवताना इद्रस्वामी तेहना वुदसमूह तेहे करी वदित वादिउ कादारविद पदकमल कइ
जेहनउ एहवा जिनेंद्र सखंज प्रांतइ अभिवदि सनमुप वादीनइ वुक्ख बोलिमु सुहित चारित्तया
अपीअर हइ हितइ करीवि पिडविमुदि आहारनी सोधि पिडमिहोपपणू सचपिइ ह बोलिउ कउ १

Somasundara died in St 1499 (A D 1443) Thus the date of the MS is not very remote from the date of composition The author's name is given in the Prakrit preceding the extract (see *Sans Cat* 7542)

Ends जे भणी ए सततालीस आहारना दोपनउ विचार अतिगहन गाटा^१ सूक्ष्म कइ अनइ
सिद्धांतमूचना अनतार्थ कइ तेह भणी बुधिनइ विसिपइ करी कि वारइ निरतउ प्रकाशण उन
हइ तेह भणी सिद्धांतने आचार्य ए गथ^२ सोधिवउ इम थी जिनवल्लभमसूरि सिद्धांतनइ जाणपणइ
निगर्वणइ बोलिवउ कइ इसउ जाणिवउ इति पिडि^३ विमुह वालाववोध समाना सवत १६४०
वयं मागाशिर सुदि लिपापत थी पूज्य निहालचंद अपि लाहोर नगर मध[] सुभ भवत् — क

^१ Possibly for गाढा

^२ Actually गूथ

^३ डि is preceded by a smudged ड omitted in transcription The Scribe has balanced his mistake by omitting the र in the final syllable

50

S. 3400 cc

Foll 14 (235-48b of the vol) marked 118-131, brown paper bound in book form, 18 4×17·7 cm, 18 lines in page, well written in Nagari but smudged, 16th century [9 Oct 1914]

Rātri-bhojana Rāsa (A)

A treatise in 256 *caupais* and *duhās* on the evils of taking food at night by Dharmasamudra vācaka, pupil of Suvivekhasingha of the Kharatara gaccha, composed at Pañcālāsā Other works of his were composed at Jālorā in St. 1567 and in St. 1584 (A D 1528)

Begins

पणमिमु गोयम गणहरराय समरी सरसति सामिणि पाय
रयणी भोजन जनदोष विचार बोलिमु ते सामनु उदार १
एहज मनि अवधार जुगति माणस दोर किसी छद् विगति
राति दिवस जु रातु रहि विरति निरति कोद नवि सहि २

Ends

श्री परतर गच्छि राजीउ ए श्री जिन २ साग[र] मूरि कि
श्री जिनमुद्गर मुहकए नामिए २ नव निधि पूर कि
श्री परतर गच्छ राजीउ ए ५३
राजीउ श्री परतर गच्छि श्री जिनहर्ष मूरि यतीसरो
जयवत श्री जिनचन्द्र मूरि सलवधि गोयम गणहारो
मुनिवेकमहज मुज्जाण वाचक मुगुष पाया पसाउलर
प्रतिबोध धरममुवुदि वाचक भणइ मन रगइ भलइ ५४
पुर पचलामा मडणउ ए पचम २ जिनवरराउ कि
स्वामि मुमति सोहामणउ ए सेवहि २ मुरनर जास कि
पुर पचलामा मडउ ए ५५
पचलामा नयर मडण मेघराज मुनदुनो
तेह तणइ सानिधि सघ आयह मदा मनि आयदणो
ए अरघ अनुदिन मुणइ जे भर भणइ भवीयण मुप कहइ
बज्ज च्छदि बुद्धि विनोद उक्खव मिधिदि मपद ते महइ ॥

इति रात्रीभोजन चउपई समप्ता

The *suris* appear to be those of the Pippalaka *śikhā* (JGk II 693) The names are distorted Suvivekhasahaja for Vivekhasimha Dharmasubuddhu for Dharmasamudra Pañcālāsā for Pancalasa The second forms are those of No 51 following and of JGk I p 119

A work of the same name was composed by a later Jinaharya St. 1749 (JGk II 109)

51

S. 1530 k

Foll 9, 24 2×11 5 cm ; 13 to 18 lines in a page, 21 6 cm long; Jaina Nagari script, dated Samvat 1724 (A D 1668) [COLEBROOKE]

' *Rātrī-bhojana Rāsa* (B)

Another copy

Begins* पणमी गणहर गोअम राय । समरीअ सरसति सामिणे पाय ।
 रयणी भोजन दोष विचार । बोलीमु ते सामले उदार ॥ १ ॥
 एहज मनि अवधारो जुगति । माणस डोर किसी छद् विगति ।
 राति दिवसि जो चरतो रहइ । विरति निरति केही नव लहइ ॥ २ ॥
 दीह तणा जे पोहर चार । धापइ किम हनही आहार ।
 तेहनु एह जग सुणो सरूप । माणस फीटी राच सरूप ॥ ३ ॥

Ends

सुविवेकसिध सुजाण वाचक गरु तणइ सुपसाउलि ।
 प्रतिबोध धर्मसमुद्र वाचक भणइ मन रगइ भणइ ॥ ५४ ॥
 पूर पचाल सामणोए । पचम जिणवरणउणि
 सामी सुमति मुहामणो । सेविहि २ सुरनरपाउकि ।
 पूर पचलिसा सा मडणोए ॥ ५५ ॥
पचालसानय मणो । मेघराज सुनदणो
 तेह तणइ सानिधि सध आयह सदा मनि आणदणो
 ए अरथ अनीपम सुणिइ जे नर भणइ भविअण सुकहइ
 वज्र रिधि वृधि विनोद उक्व । सिधि सपति ते लहइ २५६ ॥

Copied by Muni Rūpaviṇaya, disciple of Ānandaviṇaya Gaṇi, in St 1724, for the perusal of Muni Kuśalaviṇaya of Bārahā

COLOPHON इति श्रीरात्रीभोजन रास सपूर्ण ॥ गणि श्री श्री श्री आणदविजय तत् शिष्य मुनि
रूपविजय लपत ॥ सवत १७२४ वर्षे ॥ बारहा ग्राम मुनि कुशलविजय वठनार्थ ॥

52

S. 3400 gb

Fol 1 (324 of the vol), brown paper, 18 4×17 1 cm, 17 lines in page, cursive Gujarati, St 1730 (A D 1674) [9 Oct 1914]

Directions for behaviour, including eating and drinking, of the nature of the Avaśyaka rules, cf Nos 50, 51

Begins श्री गडतम स्वामी जी लजादेश लोको गधारानो लखो हे कमकोलावसीध ॥ सरव सास्त प्रसीध ॥ सकल गुणागरीह ॥ सरव लजाधी प्रवीह ॥ १ सरसती समर भूप ॥ दत्त सनमान भूप ॥

Ends तू मुरख होए सही ॥ मज साथे बोले नही ॥ आगे जीतो ए बाद ॥ श्री गुरु गोव प्रसाद ॥ सपूर्ण सवत १७३० वरखे मागसीर सुदि १३ लग सानीवार श्री शिव भोगीस साधु पठनरथ = (Plate)

The writing is in an old cursive Gujarati, examples of which are rare,¹ and there is a considerable variety of aksara forms. The text is in rhymed verse, roughly octosyllabic.

Below are three names and five lines of writing in a shaky Nagari hand. The names are Śrī Hīravajesena sūra (sic), Śrī Vajesena sūra, Śrī Vajedeva sūra, Pontiffs Nos 58, 59, 60 of the Tapagaccha (Klatt) A D 1583-1713. The first died in A D 1652.

53 S. 1561 c (1)

For description see *Sans. Cat.* 7603, 16th century.

Bālārabodha on the Indriya-parājaya-śataka

The commentary, which is, in fact, almost a literal translation, is written at the top and bottom and in the margins of the page.

Begins तेहनि शूर तेहजि पडित तेहजि प्रशसनीय नित्य इद्रियरूपीया चोरे सदा न लूसिउ । वेहनु चारिचरूपीउ धन । १ ॥

इद्रिय चपल घोडा । दुर्गति मार्ग नइ विपद ऊजाता नित्य निरतर भवितव्य भाविउ ससार स्वरूप रुधइ श्री वीतरागना वचन रूपिणी दोरीद । २

The verb ऊजानु 'to run' is now used only in Kathiawar and N. Gujarat (Belsare, *Dict.*)

Ends fol. 5b, right hand margin कि वज्जना घणू ह्यु । जर तू नाकर कर जीव । शायतू सुख अरुज रोगहिन । ऐ जीव विषय थकी कपराठउ था । नित्य निरतर संवेगरूपीनु रसायण शिव १०० इति इद्रिय पराजय शतक बालावबोध स । मात । छ ।

Thus commentary seems identical (except for small variations) with No. 825, JH 412, which is a late copy, not earlier than the 18th century.

¹ e.g. the facsimiles in S. H. Hodivala *Studies in Parsi History* 1920

54

S. 3400 b

For description see *Sans Cat.* 7698; A D 1546 (Keith)Commentary on the *Vivekavilāsa* of Jinadatta sūri

Each Sanskrit verse is followed by the Gujarati commentary, which begins after verse 1

अथ टीका भाषा लिख्यते ।

परमात्मनः नमस्कार । किंस्तु परमात्मा । श्री शास्त्रतः निरतर आनन्द रूप इह । जे अंधकार तेहना स्तोम समूह । तेह नसाडवानह । एक सूर्य समान इह । सर्वज्ञ सर्व भूत भावि जाणह इह

It ends fol. 97a:

इति श्री जिनदत्त मूरि विरचिते विवेकविलास द्वादशोलासे जन्मचर्याया परम पद्मपाणो
संवत् १६०३ वर्षे शके १४६३ प्रवर्त्तमाने । आसो सुदि ४ मौम वासरे । ॥

The Samvat and Śaka years do not correspond The *Sanskrit Catalogue* reads १४६८ and probably the last numeral of १४६३ is an error for ८ so that the year is A D 1547

55

S. 1032

See description in *Sans Cat* 7561, 16th century*Sattarīnum Bālāvabodha*

A commentary on the *Saptatikā* or *Sattari* of Candrar mahattara The marginal title is *Karmābāla*° There are ninety-three verses in Prakrit each followed by the commentary composed by a disciple of Pandita Lāvanyabhadra gani

The text begins with a Sanskrit *śloka* and continues

मुक्तिना काम सुखनद विषद दीपावणहार एहवत् श्री सिद्धात जयवत् वर्त्तत । कुबोधरूपी
आतापे करी आतथा जीवनह ए श्री सिद्धात मलया चलना वायसमान इह । ते भणी ए सिद्धातनद
नमस्कार कर । ए सित्तिरीमूचनी चूणिणं अनद वृत्ति जेणह मदबुद्धिनद धणीह अवगमी तुहह ।
तेहनह जाणिवानह अर्थि सित्तिरी प्रकरणु बालावबोध कर ।

Ends fol 71b (marked 125) चद महत्तरा महा सतीनह अणुसारि करी सत्तिरि गाथा
कहीह । निर्युक्तिकारनह मति निग्रह ऊखीनिज गाथा । एता निव्यासी गाथा ऊह ॥ धाकती
चेपक गाथा पूर्वाचार्यनी कीधी इह ॥ इ ॥ एतलह । सत्तिरीनु बालावबोध सचेपमा प्रथिकु
स्वपरोपकार कारिणि कीधु । तेमाहि अधिकत ओह । अथवा उत्तमूच बोलाणु ऊह ते पडित

वज्रयुत आगमना जाण सोधज्यो सौधीनर आघट¹ प्रवर्त्ता चडयो ॥ ६ ॥ सवत् १६ वर्षे .

Cf JH, pp 378-9, Nos 755, 758 The *Karmagranthabālavabodha*, as the latter work is named (in the extract *Karma° sattari°*), is similar in that it mentions eighty-nine *gāthās*. It does not give the four *ksepaka gāthās*, and the commentary is on different lines. It is uncertain what debt these commentators owed to Malayagiri's *Saptati-kārtti*, cf JH, Nos 763, 767, 768

56

S. 3400 aa

Foll. 11 (10-20a of the vol.), brown paper bound in book form, 18.4×17.7 cm, 19 lines in page, well written in Jaina Nagari, A D 1547 [9 Oct 1914]

Sarasikhāmana Rāsa

A poem containing regulations for eating and drinking in 228 verses, composed by Samvegāsundara in St 1548 (A D 1492) at Manusyapura, JGK 1 66, JH 127 Allusion is made to the author in the fourth verse

Begins

ओ नम सिद्धेभ्य ॥

31411

श्री श्री राठलि पासनाह प्रमुकेरा पाय ।
ह मणमिमु एक चित्त थरं । लही मुगह पसाय । १ ।
माता सरसति देव कन्हइ एक मुविचन मागिउ ।
जे कविराज आगय हया ए । तीह चरणे लागउ । २ ।
ध्यायउ श्री नवकार मव । चकद पूर्व सार ।
वखविता एक जीमडी ए । न लहीजइ पार । ३ ।
यस खीरति निरमली ए । जयमुदर जेह ।
सवेगनिधि गुहउ गणधर ए । आराधत तेह ॥ ४ ॥
सारसीयामण तणउ रास । रचिउ रस आणी ।
ते मवीयण तुम्हे सामलउ ए । खविचल फल जारी । ५ ।

Ends

बहतपगच्छ गयरागण सूरि जेह वाणी गगाञ्जलपूरी ।

श्री जयनेहरि मूरिवरो ।

तास पाटि पङ्क्ति गच्छयडि- निधि ॥ जेहनिह नामिर लहीर सर्व सदि
अदि बुदि कन्नाण करो । २८ ॥

इति श्री सारसीयामणराम संपूर्ण समाप्त ॥

¹ The *akṣara* is uncertain as it reads *so* which is incorrect. As the difference between *c* and *u* is merely a small dot or stroke in continuation of the upright stem the presence of the dot is probably due to a slip of the pen

² This word appears as *गुह गुण निधि* in JGh. id

RELIGIOUS LITERATURE

This is followed by Sanskrit *slokas* and the colophon

सवत् १६०३ वर्षे आपाढादि त्रिदोत्तरा वर्षे । आवणमासे । शुक्र पक्षे अष्टम्या तिथौ गुरुवासरे
लपित (Plate)

On the last folio is a single line in another hand The Jaina symbol and सकल पंडित
शिरोमणि प । श्री ५ श्री मान मुदरगणि गुरुभ्यो नमो न -

57

S. 3400 *ec*

Foll 4 (308a-311a of the vol), brown paper, 18 4×17 1 cm , 16 lines in a page,
clear Nagari 17th century [9 Oct 1914]

1 *Budhurāsa* 2 *Rsabhadra namaskāra*

1 *Budhurāsa*

A poem of sixty two quatrains by Śālibhadra sūri Another work of this author is
dated St 1241 (A D 1185), see JGK 1 p 1

Begins at the 9th line ओ नम ॥ जिनाय नम ॥

प्रणमवि देवि अवाई पद्मणिणि गामिणि ।

समरवि देवि सधार्द । जिन सासणि सामणि [१]

This verse is defective

प्रणमिअ गणहर गोथम सामि

दुरिअ पणासद् । जेहणद् नामि ।

सहगुरवयणे सयह कीजद् ।

भोलो लोक सीपामण दीजद् ॥ २ ॥

Ends fol 310b

सालभद्र गुरु सकलीअ । ए सवि गुरु उपदेसि

पडि गुणे निजे मूणिण । ते घरि टलि क्लेस । ६२ ॥

इति बुधिरास सपुण ॥

The MSS described in JGK 1 p 2 and Schubring JH p 450 have only fifty three
verses The former was written St 1632 in Cambay and its first verse differs con-
siderably from that of the other MSS The present MS was probably written in
St 1678 (A D 1622) the date of No 136 which is in the same hand

RELIGIOUS LITERATURE

2 *Rsabhadēva namaskara*

An anonymous eulogy of Rsabha.

Begins fol. 311a जगदानन्दन चद चतुर विद्ध दसितु चउपट ।
परमेसर परबप लयगु कोडि परगट ।

Ends इति ऋषभदेव नमस्कार ॥

58

S. 3614 o

Fol 1 (marked 2 on verso right hand margin), 25 5 × 10 2 cm., 13 lines in page, bold Nagari, 18th century [JACKSON]

1 *Sajjhaya* 2 Story of *Tāpasakhandho*

1 A *sajjhāya* or meditation by Śāntivijaya

Begins ह्य क्रियाइ भूरि रे । आचली ।
सामायक आपो नही सामायकसा रूप [रे]
म तरा अर्थ लहो नही जेह कहिउ फल रूप रे । २ । आ० ।
इम पज्जखाण्ह तथा समयता पणि ओय रे
भवर विवेक व्युत्सर्गना बोल कहिआ दोय रे । ३ ॥ आ० ॥

Ends भगवति प्रथम शतकइ कहिउ कीजइ एहनु धान रे
पडित शातिविजय तणो प्रथमइ नितु मुनि मान रे । १५ । आ० ।

This Śāntivijaya may be the author of *Sātruñjaya tirthamala*, St. 1797 (A.D. 1741), JGK III 1468

2 The Story of *Tapasakhandho*—the first nine verses

Begins श्री त्रिनधर्म लहइ तेह भारी जेह करि परीषो त्रि
पधानी परि निरहकारी म्यान तणी लहइ सोझि रे । १ ।
परिणित प्राणी एयान¹ अभ्यासो
माम तज्जी नइ म्यानी गुरुनो सेवो पामो रे । २ । परिणि० । आचली
सावत्यी नगरीइ तापसखधो नामि महत
वेद चउ] पाठक पुरो पडित प्रवर कहत रे । ३ । परि० ।

¹ Read म्यान

58A

S. 1564 c

Fol 1 (16b, lines 1-9) For description see No 81; A D 1708.

Srī Nandisena-muni-sijjhāya

The *sajjhāya* or evening song is a short poem used in the period for meditation The form of the word shows Rajasthanī influence

Begins

ढाल मेरेनदना

एहनी बहिरवेला पागु खउ रे हा राजागृहनगर मझा रि
नदिपेण साधुजी करम सयोगद आवीयउ रे हा वेशानद घर बा रि १ न०

Ends

फेरी चारिच आदसु रे हा आलोया सऊ पाप न०
कहै जिनहरप नमु सदा रे हा चरण कमल मुप व्याप ११ न०

इति श्री नदिपेण मुनि सिज्झाय सपूर्ण

Nandisena was the author of a well-known hymn named *Ajtaśāntistava*, JRK 3a, JH 244, and *Descriptive Catalogue of the Government Collections of Manuscripts deposited at the Bhandarkar Oriental Research Institute*, vol xvii, 1948, pp 1-22 His story under the titles of *Nandisena-caupai* and *Nandisena-rasa* was written by Dāna-vijaya, A D 1609, JGK iii 902, Jñānasāgara, A D 1669, JGK ii 71, and Raghupati, A D 1747

Other examples of *sajjhāyas* are Nos 58, 69 and JH, No 923, p 462

The scribe is Ratnasindhura, see No 74 A

59

S. 234I a

For description see *Sans Cat.* 7554, A D 1560Commentary on the *Sastisataka* (*Sastisatta*)

The commentary is much more extensive than the main text and occupies the upper, lower, right, and left margins There are only 160 sections, although the main text has 161 The author of the work is described as Bhandariya Nemicaṇḍa in the last verse, which is not noticed in the commentary See JH 129, IA xliii 26 (MS F 638)

The commentary begins with a list of the eighteen Sins

नमो अरिहताय । धुर लीगा घाद चारि बोल सार सुत छर ते कहौ छ[र] अरि हत देव
१ [अरि]हत कहिवा छर = अटार दोष रहित ते अटार दोष कोण । अनाय १ कोह २ मय
३ माण ४ माय ५ लोभ ६ रति ७ अरति ८ निद्रा ९ शोक १० अलीक वचन ११ घोरी १२

मङ्कर १३ मयाइ १४ प्राणवध १५ प्रेमतीडा १६ पसग १७ हासाय^१ १८ ए अडार दोष थी रहित = १ =

Ends तथा जीवतव्य अने श्रीत्व लगद थावकपणु जाइ नही । तेह जगमाहि मोटउ आचर्य कहीइ जेणइ दुख मा कालि समिकित्व स्थितइ रहइ । तेहनू मोटउ आचर्य जाणिवउ ॥ १५९ ॥ एव सदीइ परि भाविवउ = तथा अम्ह प्रतिइ = सुदिगुइ तणी = समीपि = ऊउ = जि था एहवी = सुष्टि भणी = सामयी तणउ सज्योग = जउ लहीइ तउ मनुचपणु । तथा समकित्वादि मुलम थाइ ॥ १६० ॥

सवत १६१६ वर्षे थावण सुदि १२ रिउ । इति षट सत्त सूच अर्थना पाभा १२ माहा अचि श्री जिवत । तस शिच अपि श्री सक नी प्रति । श्री मंगलपुर नगर मधे । धर्माचार्य अपि श्री शिवसी । तस समण पाशफ लपत १

Mangalapura mod Māngrola Śivasī = Śivasīmha Pāsapha is possibly an error for Pāsae, or should be read Pasadhu

Other names for the work are *Siddhantapagarana* and *Upadesasiddhantaratanmāla*

60

S. 3394

For description see *Sans Cat* 7518, 18th century

Glosses on the *Gunatrīṣi-bhāvanā*

The glosses are interlinear and extend only to the second folio They begin [देवा धिदे]व श्री महा वीरनइ नमस्कार ॥ पाम्यउ ससार समुद्र तीर पार जिणइ = वर्णवउ दान गुण नउ निधान स्वरूप = पामइ [ज जाव नारक] मुखनु स्थानक १ ॥ केवलीइ दीठउ जिण प्रणीत धर्म सार प्रधान = दानकीर्त्ति स्थउ कहिखु चारि प्रकारि = सामलउ भव्य वोउपउग चि त्ति देइ दान देइ नइ जिम मुख^२ प्राप्ति ऊइ २ ॥

Ends छेइइ षडोषडि करइ करवत करी विदारइ अवा कहता परधार्मिक जी एसि लोका करी पोवइ आप आपमा Cf No 38 with a different text

3. Hymns (*Stotra, stavana &c*)

61

S. 1596 b

Foll 8, brown paper, 24 8 × 11 5 cm, 16 lines in page, untidy Nagari, 18th century [COLEBROOKE]

^१ Below is a note in another hand जस ए दोसा to follow No 18

^२ MS प्रति

Dhavaḷa-mangala or Rsabhadeva vivāhalau (A)

This is a *Rsabha-starana* not of western provenance, unknown to JGK. The marginal name is *Vivāhalāu* and at the end of the work it is called *Dhavaḷa mangala bandha*. The numbering is confused, but there appear to be forty-five *Dhālas*.

Begins श्री पार्थना धाय नम ॥

ढाल वीवाहला ॥ सासन देवीअ पाया पणमेविय । मुझ मनि एहक माहलउ ए
मात सरसति तणइ सही सुपसाउ लइ गावयौ रिपभविवाहलउ ए
तेर भवतर मूल चरित वर भावइ भवियण सामली ए
धण कण कचण राज राणि मर्यउ ए । पर भद इहभवि जिम मिलउ ए ॥

Ends ३५ । काव्य ॥ ४

इम नाभिनदन दुरति पडन जगधमडल जिनवरु
मइ गुरु तणइ सुपसाउ पामी । गाई आ जग हितकरु
एह धवल गाइ जिन आराहइ । जेह नर नारी सदा
ते सुगति जायइ सुपी धायइ बोलइ सेवक इम सदा ॥ २
ओल ३५० ॥ ढाल ४५ ॥ इति श्री धवलमगलवध समाप्त ॥

The poem may be based on a *stuti* by Dharmaghosa. It is the same as the *Rsabhadeva-dhavaḷa bandha* JH, p 254, No 505. The *Rsabhadevadhavaḷa sambandha*, MS F 758, IA xliii 26, is possibly the same work.

62

S. I530 a

Foll 22, 25 5×10 2 cm, 8 lines in page, Nagari, 18th century [COLEBROOKE]

Dhavaḷa-mangala or Rsabhadeva-vivāhalau (B)

Another copy of the preceding. The first and tenth folios are wanting. At the end of the work is called *Adinātha bibahala* and on the verso of the last folio *Rsabhadeva bibaha*.

The text begins at line 11 last word of the preceding MS भाजीउ नाटक रग and ends २४४ ॥ काव्य ॥ ४५ ॥

इम नाभिनदन दुरित पडण ॥ जगच मडण जिनवरो
मइ गुरु तणो सुपसाइ पामी ॥ गाइ आ जग हितकरो
एह धवल गाइ जिन आराहइ । जेह नर नारी सदा
ते सुगति जाइ सुपी धाइ बोलइ सेवक इम सदा

Rubric इति श्री आदिनाथवीवाहलउ समाप्त

63

MSS. Guj. I4

Foll 3, 26 6×11 5 cm , 12 lines in a page, 21 6 cm long, Nagari script, 19th century
[COOMARASWAMY, No 69]

1 *Srī Neminātha Resatā-chanda*2 *Dhyāna chattisa*

Two Jaina religious poems By Rsi Gurudāsa.

1 The first poem or *Rekhta* and *chanda* on *Neminātha* contains eight stanzas and begins

श्री नेमिचरण बद् । जिम होइ मनि अन्नद् ।
मगल विनोद् पावो । जे नाम नित ध्यावो ।
जिन्ह हियइ निन विराजइ । तिन्ह दुप किनेस मात्र ।
यदुपतिवर गुल गावो । जिम मुक्ति सग पावो ।
छद् । मुक्ति सग जित पाइय । टलहिजु सकल किनेस ।
मदनमान जिनि पढिठ । ध्यावो सोइ जिनेश ॥ १ ॥

Ends, fol 2a, l 4 श्री वज्रसाधसरवर । दुर्गदास कल्पतरवर ।
जिमु नामि लच्छि पावइ । सब लोक पगमु ध्यावइ
पिलूत शिष्य जाणो । सज्जिमु जोति भाणो ।
तमु शिष्य गुणमुगावइ । जिस सकल सौख्य पावइ ।
छद् । श्री नेमीश्वर वदीयइ । ललाटोयइ मुख अन्न
अपि गुरुदास गुण वितरइ । जित अमु होइ महत । ८ ॥
इति श्री नेमिनाथ रेपता छद् समाप्ता ॥

2 The second poem describes thirty six points of doctrine and begins

राग मोहो । वे जिनवर गोरा कट्टा श्री । वे रत्नोपन वत्त ।
वे नीना वे मामना श्री । सोनस मोवन वत्त ॥ १ ॥

Ends वसुधाशा पर्वत दुष्य धाली । नरक ओगि सद्गा अति आली ।
मत्य वचन जे बोल्इ जीवा । कर्म पपाइ होहि ते शीवा ॥ १० ॥
इति श्री ध्यान कवीस सपुला नि० गुरुदास

Blumhardt considered this to be the author's autograph copy

For description see *Sans Cat* 7544, A D 1547 [9 Oct 1914]

1. *Nāgadrāha-svāmi-vīnati*

2. *Śitalanātha-deva-vīnati*

1 *Nagadrāha svāmi vīnati*

This poem consists of sixteen verses to Pārśva, the twenty-third *Tīrthankara*. The word *vīnati* is from Pkt *vīnatti* (Skt *vyñapti* - + *ka*) For Nāgadrāha or Nāgahrada a *pramukha tirtha* see JH 106

It begins fol 9a, l 1 (fol 8a of the volume)

सदा पास नागद्रहे जई जुहाए तीह मानपु जनम निधिइ समाह
सदा स्वामिनू रूप छइ अति विशाल जगन्नाथ अन्हि वदिसिउ चिणि काल । १ ।
घणा दीस गुरुया गुणवत जाणू सदा पास नागद्रहे अति वखाणू
घणा लोक ना शोकनइ दूरि टालइ सदा पास नागद्रहे राज पालइ । २ ।

Ends fol 9b, l 11 (fol 8b of the volume)

नागद्रह स्वामी शिवपुरगामी भगतिहि पणसु अहिनिसिहि

¹ तपगच्छ नायक शिव सुखदायक जिनरतण सूरि गुरु पाय नमीय । १६ ।

इति नागद्रहस्वामी वीनती ॥

Śivapura is presumably Śivapurī mod Sirohi in Rājputāna

2 *Śitalanātha deva vīnati*

This poem of twenty one verses in honour of the tenth *Tīrthankara* follows on

सदा नद सपन्न चंदो जिनिदो सुणि सीतल स्वामी² सालो मुनिदो
तुम्हा दरसन मुझ मति मोह जागिइ करउ वीनती जे ऊतीहीइ आगइ । १ ।

Ends fol 10b (fol 9b of the volume)

न मागू काई कणय सिगार हार जिन माणिक्य रयण भडार सार
जिम कमलि लीडा करइ राजहस तिम ह तुझ पय कमलि राजहस । २१ ।
इति श्री शीतलनाथदेव वीनती संपूर्णा ॥ छ ॥

There is no date, but the MS is written in the same form and in the same hand as S 3400aa (No 56)

¹ On the left above तप in another hand वड

² Added from a marginal note

65

S. 3614 p

Fol 1, brown paper, 25 5×10 8 cm, 11 lines in page, clear Nagari, 18th century
[JACKSON]

Mahāvira stavana

The word *stavanam* is written in the left hand margin of the verso of the folio, and as the verses celebrate Mahāvira, the title is presumably as given

Begins अवतर्या श्री सिद्धारथ कुले मात तिसला तणी कुपि रे
मास आसो ज रलियामणो तेरसी सावली पपि रे
श्री महावीर जिण बदीए ॥ १ ॥ किंदीए भव दुख पास रे
भाव मनि मुद आराधी ए देय मुख अविचल वास रे । श्री ॥ २ ॥
चेयत्त मुदि तेरसी जन्मीयो विभुवन थयो आनद रे
भक्तिधर मेरु गिरि ले गयो तिह मित्या चउसट्टि इद रे । श्री ॥ ३ ॥

Ends नगर अपापा थापीया इग्यारह गणधार रे
चउद सहस मुनिवर ऊवा चरण करण गुणधारो रे । १६ ॥

The spelling shows Hindi influence

66

S. 1530 h

Fol 8, 25 5×11 5 cm, 11 lines in a page, 20 4 cm long, Jaina Nagari, dated
9 Jyestha sudi Samvat 1774 (A D 1718) [COLEBROOKE]

Caturvimsati-jina gita

Hymns in praise of the twenty four *Tirthankaras* by Jinarāja suri fl St 1699 (A D 1643), JGK 1 557

Begins वाहसमापो वाहजी ढाल एहनी ॥
मनमधुकर मोही रह्यउ । रिपभचरण अरिवुद रे ।
उझायो ऊडइनही । लीणउ मुणमकरद रे ॥ १ । म० ।
रूपद रूपडे कूलडे । अलविन ऊजाद रे ।
तीपाही केतक तणा । कटक आवद दाद रे । ॥ २ । म० ।
जेहनउ रग न पालटद । तिनमु मिलीयद थाद रे ।
सगन कीजद तेहेनो । जे काम पडया कुमानाद रे ॥ ३ । म० ।

Ends •

युगवर जिनसिंह सूर सवाई । परतरगछ बरदाई जी ।
 जाप जपई जिनवर गुण गार्ई । अवचल राज सदाई जी ॥ ३ ६० ॥
 पहिली परति लिपाई साची । वाछु गुरुमुप वाची जी ।
 समझी अरथ विशेषई राची । ढाल कह्यो साची जी ॥ ४ ६० ॥
 केइ गुरुमुप ढाल कहावो । केइ भावन भावो जी ।
 केश जिनराज तणा गुण गावो । चढती दोलति पावो जी ॥ ५ ६० ॥

SCRIBE Cirañchaja Mala, disciple of Pandita Dānadharmā gani

COLOPHON इति श्रीचतुर्विंशति जिनागीतानि सपूर्ण ॥ सवत १७७४ वर्षे येष्ट सुदि नवमी तिथी
 लिखित पं दानधर्म गणि तत्तिष्ण्य चिरछज मलेन ॥ शुभभूयात् ॥

67

S. 3400 cf

Foll 11 (280a-290b of the vol) marked 163-173, brown paper bound in book form,
 18 4×17 7 cm, 18 lines to a page, Nagari, 16th century [9 Oct 1914]

Jambūsūvāmī caupai

A panegyric of Jambū Kumara, the third Kevalin, in 178 *caupais*, composed in
 St 1522 (A D 1466) Āśvina Pūrṇimā by Depau, i e Depāla (JGK 1, p 40, iii, p 448)
 In the copy described by Schubring (see below) the author is given as Devapau, the
 fuller form being Devapāla

Begins

गोयम गणहर पय नमी आराहिमु अरिह[त]
 हृदय कमल अहिनिसि वसई भवभजण भगवत १
 भवभज भगवत तुझ आण अखड वहेसु
 सील सिरोमणि गुणनिलड जवूकुमर वनेसु २

Ends

सवत पनर बावीस रचड आसोई पुनिमई ए
 भणई गुणई नर नारि तिहा मनि उपसम रसि रमई ए ७७
 काव्य श्री जवू स्वामी सिद्धि गामी भवह पमव अणुवरी
 उपकारकारी बुद्धि सारी रचड देपई पप करी
 जिन भावि भणोसई . अनई सुणोसई रहस्य जाणी एहना
 जिण आण धरसि पिम क[र]सि काज । सरिखई तेहना १७८
 इति जवूस्वामि चउपई समाप्त

See Schubring, JH, p 516, where the work is named *Jambūsūvāmī cupai* There are

many other works with a somewhat similar title and eighteen copies of the present work are listed in JGK III p 448 An account of this poet is given in JGK I, p 37, in which it is said that Rsabhadāsa praises him in company with Vācho (Vaccha), and Māla The Kāvya with its inner rhyme is noteworthy

Tessitori mentions a *Jambusāmi nau gutachandau* of thirty verses, MS F 752, IA xliii 26

68

S. 3614₁

Fol 1, brown paper, 26 6×11 5 cm, 11 lines to page, good Nagari, 18th century [JACKSON]

Sadhuvandanā (A) or Anagāra-guna

The title given in the colophon is *Anagara guna*, but this class of work is known in the *Jama Gurjara kavio* by the first title It consists of fifteen quatrains

Begins श्री जिणवर सवि करी प्रणामु स्रवगन्न पुच तथा लिउ नामु
अनेकि भव दुख आणइ अतु ते भावेहि वदउ भगवत । १ ।
मोप्पा तणी ओसाध स्रकरइ सतर भेद सज्जम आदरइ
पाच मुमति तिनि गुपति दयाल इसा साधु वदउ त्रिकाल । २ ।

and ends चउदह नाम गुण बोख्या सारु गुण अनत विलाभइ पारु
तरणु तारण सदा समरथ सेवकनइ देजो परमपु १५ ॥
इति अणगारगुण समापत लिपत अयि हसना पठनार्था
आवकानत्यो ॥ छ ॥ छ ॥

Rs1 Kṛsana is possibly the Kṛsnarsi for whom the *Sinduraprakara* was copied (*Sans Cat* 7701)

69

S. 3614_j

Fol 1, brown paper, 26 6×11 5 cm, 11 lines in a page clear Nagari, 18th century [JACKSON]

Sādhuvandana (B) or Sādhuguna

Another copy of the preceding written for Rs1 Meghana

Begins श्री जिणपर सवि करी प्रणामु श्रवगनि पुच तथा लिउ नामु
अनेकि भव दुख आणइ अत ते भावेहि वदउ भगवत । १ ॥
मोखा तणी जे साधक न करइ सतर भेद सज्जम आदरइ
पच मुमति तिनि गुपति दयाल इसा साध वदउ त्रिकाल । २

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and ends·	चउदह नाम गुण बोझा सार गुण अनत न विलासइ प[ार] तरण तारण सदा समरथ सेवकनइ देजो परमथ । १५ ॥
Rubric	इति श्री साधुगुण सिञ्चाय समाप्त लिपत <u>चटपि मेघन</u> वाचनार्थ यावका समराई योग्य

This MS is rather more accurate than the preceding and appears to have been taken from an older copy. There is a lozenge-shaped space in the centre of the folio filled with a nine-pointed star, similar to those in the middle of either margin. The title is given in the verso left-hand margin and beneath it is written समराई.

70

S. 3614k

Fol 1, brown paper, 26 6×12 cm, 14 lines in page, clear Nagari, 18th century
[JACKSON]

Tresathu-salāka-stavana (A)

Verses in praise of the sixty-three *salakā-purusa* or great persons of Jaina theology, cf JRK, pp 163-5, and JH, p 84

Begins वदी जिण चउवीस्त ए चकी वर वार जगीस्त ए
नव नव बल बसुदेव ए थडि सतू व बलिहेव ए १
आदि हि आदि जिनद ए चकिस्वर भरह नरिद ए
अजितह अजित जणेस्त ए सागर तह चक्र नेरस ए २

Ends मुरइद चहा वेव विदा वामकाम निना सणो
दालिद भमोह गजण वामकाम विहडणो
सुभाव गमीया दरगदासि ठविया कसूरकोट हि सुहकरो २२

Durgadāsa may be the name of the scribe and Kasūrakota (Kasur 40 miles south east of Lahore?) may be his residence, but the meaning of the last line is not clear

71

S. 3614 l

Fol 1, brown paper, 26 6×11 5 cm, 11 lines in page, clear Nagari, 18th century
[JACKSON]

Tresathu-salāka-stavana (B)

This MS has no title, but contains the same matter as the preceding. It is more carefully written and contains a mark consisting of a broad red ring with gold centre and surrounded with a ring of red dots in the central space and in either of the two side margins

Begins वदिथ जिण चउवीस ए चक्की वर वार जगीस ए
नव नव वसु वलदेव ए पडिसवु नव वलिहेव ए ॥ १ ॥
आदि हि आदि जिणद ए चक्कीसर मरह नरिद ए
अनजित अजित जिणसु ए सागर वलि चक्कि नरेसु ए ॥ २ ॥

Ends in the middle of the second half of the nineteenth verse

माता तण्ण विज्ञेयि ए जिनानाम ठव्या सपेयि ए
टीका घणउ वित्तार ए चिङ्गका[ल भणय विचारि ए]

72 S. 3400 gc

Fol 1 (325 of the vol), brown paper, 18 4 × 17 1 cm., 18 lines in a page, well written in Nagari, St 1730 (A D 1674) [9 Oct 1914]

Twenty Salutations

The text consists of twenty salutations to the saints and principles of Jainism There is no title The language is Gujarati with some Prakrit phrases

Begins after the Jaina diagram

श्री गुरु भ्यो नम ॥ सवत १७३० वर्षे ॥

१ श्री ह्री नमो अरिह ताण ॥ अरिहतनो प्रासाद कराववो नही तो न घरो मुकर

२ श्री ह्री नमो सिद्धाण ॥ शीदती भगति करीइ प्रतिमा मरावीइ ॥

८ श्री ह्री नमो नाणस ॥ जे भण्यु गण्यु ऊइ ते समारइ ॥

९ श्री ह्री नमो दसणस ॥ लाड अपे सामीनी भगत करे ॥

Ends २० श्री ह्री नमो तीत्यस ॥ सघनी भक्ति प्रभाव ना करइ ॥

This is followed by three badly written lines in another hand, two in Sanskrit and the third in Gujarati

73 S. 3400 gd

Foll 2 (326-7 of the vol), brown paper, 18 4 × 17 1 cm 19 lines in a page, clear Jaina Nagari, 16th century [9 Oct 1914]

Col 1st

This MS has no title and is unfinished There are thirty seven *caupais* containing a short account of the first seventeen *tirthankaras*

It begins with the Jaina diagram and

उ नमो वीतरागाय । वदिय गुरुआ सिद्ध अनत । तीर्थकर गणधर भगवत ।
कर जोडी रि वदन करउ । जिम लाभइ चारिच अतिखरं ॥ १

माणस । शिव माहि जे साधु । चारिच पालइ शील सुसाधु
पचसमति पालइ तेवीर । तेऊ प्रणमु साहस धीर ३
वर्त्तमान चउवीसी तणा । सुगतिइ पुजता मुनिवर घणा
नाम लेई ते नमीइ आज । जे पाया संयमनू राज । ४ ।

The last stanza is

कुधु नाथ श्री सम गणीस साठि सहस्र वादू प्रभ सीस ॥
गणधर गुरुआ वर पाचीस । तस पाए नित भामु सीस ॥ ३७

The MS is written in the same style as pp 1-190 of the volume (cf Nos 56, 64, &c) with broad red lines on the margins and three large red spots on each page, as described in *Sans Cat* 7544, and may be confidently ascribed to the same period

74

S. 1363 c

Foll 9 (marked 2-10), 26 1/2 x 10 8 cm, 10 lines in page, Nagari, written at Śeṣa-puranagara, Āśvina vadi 5, St 1713 (A D 1657) [COLEBROOKE]

Setrūṅjaya sāro udhara

The poem consists of 114 verses, of which the first twelve are missing. It celebrates the holy hill of Śatrūṅjaya. The short title in another hand below the text on fol 10b is *सेतुजयरास भाषा*. The author is Nayasundara of the Vadatapgaccha, and the date of the composition St 1638 (A D 1582) at Ahmadāvāda.

Begins fol 2 इ ॥ १२ ॥ दीट्टउ दुरगति वारिइ सारइ वच्छित काज ।

सेवु सेतुजगिर वर आपइ अविचलराज ॥ १३ ॥

(Rubric) सही समाणि आवुं ए ढाल ॥

and ends fol 10a, l 4

सोल अडवीसि आसो मासि

मुदि तेरस कुजवार

अज्ञादावाद नयर माहि

मि गाय रे श्री सेतुज उदार कि ॥ १० ॥ भे० ॥

वडतपगच्छ गुरु गच्छपति

श्री धनरत्न सूरिचद

तस सीम तस पटि जय कर

गुरुगच्छपति रे अमररत्न सूरिद कि ॥ ११ ॥ भे० ॥

विजयमान तस पट्टधर श्री देवरत्न मूरीस
श्री धनरत्न मूरिद तथा सीस पडित रे मानुमेर गणीस कि ॥ १२ ॥ मे० ॥
तस पद कमल भ्रमर धणि नयमुद्र आसीस
विमोवन नायक सेवता हवि पुगी रे श्री सघ जगीस कि ॥ मे० ॥

कलस ॥ इम त्रिजगनायक मुगतिदायक विमलगिरि मडण धणी

उधार सेतुज सार गाथु धुणु जिनमगति घणी

मानुमेर पडित सीस दोए कर जोडि कहि नयमुद्रो

प्रभू पाय सेवा निज करेवा देहि दसण नय करो ॥ १४ ॥ and rubric

इति श्री सेतुजय सारो उधार सपूर्ण मिति भद्र ॥ सकलवाचकेद्र चूडामणि महोपाध्याय श्री
५ श्री कल्याणविजय गणि शिष्य पडित श्री ५ श्री जय विजयमणि शिष्य श्री दयाविजय
गणि शिष्य श्री कमलविजय गणि शिष्य मुनि लक्ष्मीविजयेन लिखित सवत १७१३ वर्ये
आसो वदि ५ दिने लिपित श्री शेषपुर नगरे श्री सूर्यवारे लिखित ॥

JGK 1 257, iii 750 records ten copies of this work (one written St 1694) by the name of *Satruñjaya uddhara rāsa*, &c Also see JH 330 (No 673), where, however, the date of composition is given as St 1636, the error of a copyist The title here is *Settunjayauddhāra* An account of the poet is given in *Anandakāṭya Mahodadhī* vi 437 foll

74A

S. I564 c

Fol 1 (16b, lines 9-17) For description see No 81 A D 1708

Srī Setrunjaya-mandana śrī-Yugāḍīdevastavana

This short hymn in praise of the *Setrunjaya* mountain and the *Yugāḍījina* (cf JRK 321a and b) consists of seven verses only

Begins गोकल जास्या धेनु वरास्या जल जमुनानो पास्या
माहरा मोहण लाल गोकल क्वारे आस्या
गोकल जास्या गौचरास्या मुरली कीटे रव जास्या १ मा०

Ends श्री जिन नामर समकित पामी लेपद त्पारर गिणास्यु
नयविमल कहर धन धन वेदित परमाणद पद पास्यु ७ मा०

इति श्री शत्रुजय मडण श्री युगादिदेवमवन सपूर्णम् लिखित ५० रत्नमिधुरेण स्वात्म पठनाय
श्री धीराण पत्तने वास्तव्य श्रीराम्नि सिवदत्तर्षिकेष्टाय पुनक ययायय १०००

75

S. 3400 *gf*

Foll 2 (328b-9 of the vol), brown paper, 18 4×17 1 cm, written in Gujarati script and Nagari, 18th century [9 Oct 1914]

There are two fragments one in the cursive Nagari used as an alternative for the formal type in writing Gujarati, and the other in the formal Nagari

The first fragment begins

નમો અરિહતાણ નમો સીદાણ । નમો આચરિયાણ નમો ઉવદ્ધાઆણ ।

નમો લોચ્છે સવ સાચ્છોનચ્છે સો પવ નમસ્કારો સવ પાવપણા

and ends

ચીમનજી નાનજી ગાનાજી પાસે ચોપડી છે

The second fragment, fol 329a, begins with the Jaina diagram

આદિત્યે વિધવા નારી । મોમેદેવમૃતપ્રજા । મોમેવા આત્મધાતીવા ।

and ends

પદ્મા મુદ્રાણ સુદરિ । ઘડશય દીર્ઘેણ કિ નેણ ॥ ૧ ॥

It is followed by a portion of a line in another hand

76

S. 3400 *ga*

Fol 1 (323b of the vol) brown paper, 18 4×17 1 cm, 12 lines, Old Gujarati, late 17th century [9 Oct 1914]

There is no title The fragment begins with an incorrect Sanskrit salutation and continues in incorrect Gujarati enjoining mercy to living things (*jīva dayā*)

Begins નમો અરીહતાણ શ્રી ગણેશાચ્છે નમ રાજાચ્છે મોચ્છેમ ગણહરયાચ્છે પ્રણમી । જીવદઆ ચોલીસ મેદ । જીવદયા તે પાલી સૂદ્ધ જીવદઆ સલ્લ લેશો

The fragment is similar in style to fol 303a of No 132 but not so badly written

4 *Tīrthankaras and Pontiffs*

77

S. 2646 *c*

Foll 2 (192-3), 25 5×11 5 cm clear Nagari arranged in 21 columns, 11 to 16 lines in a page, 18th century [GAIKWAR]

•

Twenty-one *Tīrthankaras*

Particulars are given here of the intervals between the lives of the *tīrthankaras*, starting

79 Böhler 288

For description see *Sans Cat.* 7640, 18th century A D

Gurvālali

A list of the pontiffs of the Tapāgaccha

The MS is wholly Gujarātī and hardly a commentary as *Sans Cat* 7640 implies. It begins fol 1b अथ श्री गुरुपरपरा पट्टावली लपीइ छे । and quotes a Prakrit gāthā, translating it thus अर्थ ॥ ए श्री पञ्चसकल गुरुपरपराइ आब्यो थको आज वचाइ छे । साभलीइ छेइ । ते मटि । श्रीमत सूभ नु हेतु । ते कारण श्री गुरुपरपरा कहीस्ये ।

There is no specific mention of date or place of composition. The MS ends (fol 14b) श्री वीजयदेवसूरी पट्टे । एकसातिण ६१ श्री वीजयप्रभसूरी । सचते सीलवत । भाग्यवत सोभागी थया । (fol 15a) अनेक लीनबिध प्रतिष्ठा ओखव कीधा । श्री कछु दसे सासवगण । भाजां भाणी जुग्री जन्म । सवत १६७७ सोलसत्थोतरे जन्म । सवत १६८६ सोलझासीए दीशा । सवत १७०९ सत्तरनवडोत्तरे सुरिपद । गधारि मा सवत १७५० सतरपचासि उना नगर मध्ये स्वर्गे पोहोता । श्री वीजयप्रभसूरी पट्टे वासठमा ६२ वीजयरत्नसूरी । माहावीद्यापात्र । सीभाग्यशाली सवत १७३२ सतरवचीसे नागोर मा सूरीपद । अनेक भव्यजीव ने प्रतिबोध देता । तेहनी पटि त्रिसठमा श्री वीजयचमासूरी ६३ । तेहनी पटि चोसठ मा श्री वीजयदयामूरी थया ६४ । तेहनी पाटि पासठमा श्री वीजयधर्मसूरी ६५ थया । इति गुर्वावली सपूर्ण ।

A list of eleven spiritual descendants of Śrī Hemavimala suri is appended

The last date mentioned in the MS is St 1750 (A D 1694), after which three sūris are mentioned. The last of these is Vijayadharma who succeeded in St 1809 (A D 1753) and died in St. 1841 (A D 1786)

P B P

B VAISNAVA

80 S. 2862 c

Foll 30 31 7×20.4 cm 19 to 21 lines in page large Balbodh Nagari written on European paper marked with a monogram over 1803 [LEYDEN]

Haramālā

A copy (incorrectly written) of the *Haramala* attributed to the Vaisnava saint Narasi

(Narasimha Meheto) The colophon states that it was made Vaisākha sudi 2, St 1789 (A D 1733), but in view of the date revealed by the watermark, this must be the date of the MS from which the present copy was made

This collection of poems is traditionally supposed to have been composed when Dāmodara (Kṛṣṇa) gave Narasī a garland to present to Rā Māṇḍalika. But there is no *editio princeps* and there are several versions of different lengths, one of which was reputedly edited by the poet Premānanda, who added some *kṣepaka* (supplementary) poems in St 1734 (A D 1678)

The traditional dates for Narasī Meheto are St 1471-1537 (A D 1415-81), partly based on the date St 1512 given in one poem as the date on which Narasī was presented with the garland. Some scholars are inclined to place Narasī's *floruit* between A D 1500 and 1580. In one version of the poem, however, it seems to be suggested that St 1512 (A D 1456) was the date of the poet's death (*Prācīna Kāvya* 1: 79 n)

The present MS differs in arrangement and often in matter from the various printed versions. It begins with *pada* No 10, which corresponds to *pada* No 17 in *Tara* (*Selections from Classical Gujarati Literature*, p 14), and KS No 14, p 43

काहलरा नरसि आग्रम कहि श्रन्यासी पचाग्र पट मास महे तो कीध्या काशी
आत्म अभ्याशा हू घयो तोहि न मील्या मुहे श्री अविश्रोसी । नरसा । टेक१
बोहोतेर पट माश ऊतो प्राग माहे नाह्यो सवासो मधुराजी माहे सेव
तोहे मे हरि सपने दीठा नथी तो तमने दरगण केवु नरस । २ ।
शत पट माश निमपारण सेव पुष्कर रह्यो पयाशी रे
केदार गोड कामरू भमी आयो तोहे न म्यल्या अवीनाशी रे ॥ नर ३ ॥

The colophons KS No 81, p 78 and NMA p 13 mention a *Haramala* of 50 *padas* (one reading is *padani mālā* for *pada nirmala*) only 43 of which, according to the latter, were composed by Narasī himself. A few only of the *padas* of the present MS are to be found in KS Nos 1-81, but there are many resembling the *padas* of KS App 8 (collated from 'Premānanda's' and another edition) and those in *Tara*

Fol 30a l 8 स्वत १५१२ वरवि मार्गशीर सुद सप्तमी भोमवार रि
तेणे दीवश श्री दामोदर जीया मेहिता जीनि आयो हापर रि ॥

This couplet occurs in a final *pada* in other versions

Ends fol 31b

भगती भगवत आद सनातन श्री गोकुल नारायि रि
भले नरसियो ऊ दीन उगारो ते सत वरण पसाय रि ॥ केहे ॥ ७ ।
पद ॥ ११७ ॥ इती श्री कीरतन हारमालाना सपूण ॥ ११७ ॥ - - -

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संवत् १७८९ । ना मीती विसाक सुद २ बुधवासरं गंध सुतो
हे ॥ सपीतम वेष्णव रणछोडदास वीद्यननाथ जे यांचे तेहे ॥

The MS. is written in Marathi style, which may account for inaccuracies.

For a detailed discussion of the problem of Narasī Meheto see Narsinhrao B. Divatia, *Thakkar Vassonji Madhavji Lectures, Gujarati language and Literature, 1932*, pp. 38-67 and KS, *Prastāvanā*.

II

LEGEND AND ROMANCE

81

S. I564c

Foll 16, 10 by 4½ in , 17 lines in a page, 8½ in long, well-written Jaina Nagari script, dated Pathanapura (Pātan), Magha Samvat 1764 (A D 1708) [COLEBROOKE.]

Añjanāsundarī-caupai

The story of prince Pavanañjaya, son of Prahlāda king of Prahlādanapura, and his wife Añjanāsundarī daughter of Añjanaketu, king of Añjanapura By Punyasāgara, disciple of Laksmīsāgara sūri

Begins

श्रीगौडीया [illegible] नम

दूहा श्रीगौतम गणधर प्रमुप एकादश अभिराम
 मतवक्षित सुय सपडाह नितु समरता नाम १
 प्रथम उदम मइ माडीयउ मति दीसइ अतिमद¹
 तिणि कारणि पहिली नमु श्रीगणधर मुपकद २
 सरसति पदपकज सदा पूजवे कर जोडि
 कहन कथा कजम घणओ मानस आणे पोडि ३

The poem is divided into three *khandas*, and was completed on the 5th Srāvana-sudi, Samvat 1689 (A D 1633) A MS copy of this work is mentioned in S R Bhandarkar's *Deccan Coll Cat*, p 36, also another, under the title *Añjanāsati*, together with two other Gujarati versions, one by Guṇaśīla (S 1662, printed), the other by Bhuvanakīrti (S 1710), in the *Jaina rāsamāla*, p 6

A Sanskrit dramatized version by Hastumalla, called *Añjanā-Pavanañjaya nāṭaka*, is noted in Rice's *Mysore Cat*, p 304

Ends

तीणै गळ पीपल थापीउ आठसाया विसार
 सवत छद्द बावीसमै समै हआ मुपकार ७
 तेह गळ दीसइ दीपतउ श्रीसाचउर मझार
 वीरजिणे सरनउ जिहा तीरय प्रगट उदार

¹ JGK (s 530) reads प्रथम उदमइ मडीउ मति दीसइ अतिमद

तासु पाटि अनुक्रमि हआ श्रीलक्ष्मीसागर सूरि
विनयराज कर्मसागर वाचक दीय सनूर ८
 तास सीस पुण्यसागर वाचक पभणै एम
 अजनासुदरी चउपई पूरण वधतइ प्रेम
 सवत सोल नव्यासीइ थावण मास रसाल
 मुदि तेथि पचमि निर्मली रिधिधुधि मगलमाल ९

SCRIBE Ratnasindhura, disciple of Bhaktivāsāla gani

COLOPHON इति श्री अजनासुदरि पवनजय कुमार सवधे पुर्वभव वर्णन मातुलपुरे समागमन
 पवनजय कुमार पुनरपि गृहागमन अजना सुदर्यदर्शनाद्विरह विलाप रिपभदत्तमुद्विक्तरणाय
 मातुलपुर समागमन अजनासुदरी पवनकुमार एकच मीलन साधुसमीपे दिवा ग्रहण मुरलोक
 गमनाद्विकार वर्णनोनाम तृतीय खंड सपूर्ण ॥ सवत १७६४ वर्ष माघ सित पूर्णमास्या सोमवासरे
 श्रीपत्तनपुरे लिपित वा० श्रीउदयहर्य गणि शिष्य वा० श्रीभक्तिविशाल गणि शिष्य प० रत्नसिंधुरेण
 लिपीकृत श्रेयोसु सदासर्वदा

82

S. 3399

Foll 15 (wanting No 12), 28×12 cm, 17 lines in a page, 21.6 cm long, indifferently
 written Jaina Nagari, dated 11 Jyestha-Vadi, Samvat 1723 (A D 1667) [9 Oct 1914]

Amarasena-Varasena caupai

A Jaina poem containing the legend of Amarasena and Varasena (*sic*), sons of Sūra-
 sena, Rāja of Ratnapura, by his two queens Vjaya and Sujasā (Suyasā)

Begins राग सोरठा दोहा । देवचतु मुंष ईश जिन । पुरुषोत्तम अवतार ।

दान सील तप भावना । धर्म उपदेसइ सार । १ ।

The story begins, l 13

ढल । इऊ जवुदीप वदी तउ रे । तिऊ कालि कही रीतउ ।

तह भरतवेच सुप्रसिद्धउ रे । उत्तम पुरुषइ सुस मृदउ । १२ ।

तह नगर रतनपुर नामइ रे । मुरपुरनी उपमा पामइ ।

मूरसेन भलउ तह राजा रे । जगिवा जिर ह्या जसवाजा । १३ ।

विजया मुजसा पटराणी रे । दोऊ राजानइ मनि भाणी ।

नव नव विषय जोग वसउ रे । नीग मइ काल भोगवतउ । १४ ।

अतिविषय सुपइ सोननडियउ रे । विऊ नारी नइ वसि पडियउ ।

एक शिवसि नर पणि लूटइ रे । विऊ वसि पडियउ-किम छटइ । १५ ।

Two copies of this legend, by Sanghavijaya (S. 1697), are noticed in Kathavate's *Report 1891-5*, p. 99, Nos. 1580-1. There is also a version called *Amarasena Vajrasena caupāl*, by Jivaranga, in Bhau Daji's *Catalogue of MSS.*, p. xxxi; and two others, styled *Amarasena and Vajrasena*, one by Kamalaharsa, the other by Jinaharsa, noted in the *Jaina-rūsamālā*, p. 5, Nos. 9 and 10. H. D. Velankar's *Jinaratnakosa*, vol. i, 1944, cites also *Amarasena-Vajrasena-caritra*, by Matinandana gaṇi, and five works relating to Amarasena alone or Amarasena and Vajrasena, by authors whose names are not mentioned.

Ends: पचमहं भवि महाविदेहर । जनम सहि निर्दोष ।
 पालि सज्जमु कवली । दोऊ म्हा रे । पङ्गता ते मोष कि दा० । ८ ।
 हम जांणि दान सुपावनरं । जेदेर भाव विसाल ।
 ते मुक्ति सुप पामर भला । हमे भापरं रे ।
 गुह्य कुमाल कि दान तयो फल ओवठ । ९ ।
 इति दांन विपरं अमरसेन वरसेन । चउपारं समाप्त ॥ संवत् १७२३ ।
 वरये छेठ वदि ११ लिपतं दरगह चापि

The text is inaccurate and the author unknown.

In addition to the versions mentioned above, the *Jaina Gūjara Kāvī* notices works by Dayāsūra, Rangakuśala, Tejapāla, Dharmavardhana, and Jayaranga. The latter is the author of JH, No 982 (p. 494). Jinaharsa's work is also known as *Rātribhojana parihāraka rāsa* (JGK II 109).

83

S. 1596 c

Foll. 10, brown paper, 24.2 x 15.2 cm., 24 lines in a page; 19th century. [COLEBROOKE.]

1. *Nisalyāstamī brta kathā*
2. *Astānḥikā brta kathā*
3. *Sugandha-dasamī kathā*
4. *Sraṇa-dvādasi kathā*

The MS is written in different hands and is incomplete. Fol 4b is written upside down. Otherwise the pages are arranged in European fashion, with the intention of binding the side margins. The contents are four religious stories connected with various holy days.

LEGEND AND ROMANCE

1. Begins: श्री गणेशाय नमः ॥ अथ निसल्याष्टमी वृत्त कथा लिप्यते ॥
 प्रथम नमू श्री नेमकुमार सारद गणधर प्रणमू सार
 सह गुरु पद वंदू हितकार सकल साधु वदी हितकार ॥ १ ॥
 कथा निसल्याष्टम मनचंग मुनजी भविक कहं मनरंग
 वीर जेन्द्र कथा उच्चरे त्रेणक नरपति अवनहि धरे ॥ २ ॥

Ends, fol. 4a, l. 17:

काष्टा संघ धुलां वरचंद श्रीभूषण गुरु परमानंद
 तस पद पंकज मधुकरतार ग्यानसमुद्र कथा कहै सार ६४
 इति निसल्याष्टमी वृत्त कथा समाप्ता ॥

2. Begins: अथ अष्टान्हिका वृत्त कथा¹ लिप्यते ॥
 श्री जिन सारद गुणधयाय प्रणमी मागुं एक प्रसाय
 वृत्त अष्टान्हिन कथा विचार भागुं आगमने अनुसार १

Ends, fol. 7a, l. 7:

ए वृत्त जो नरनारी करै ते भवसागर वेगै तरै
 श्रीभूषण गुरु पद आधार वृद्ध ग्यानसागर कह सार ॥ ५२ ॥
 इति अष्टान्हिका वृत्त कथा संपूर्ण ॥

3. Begins: अथ सुगंध दसमी कथा² लिप्यते ॥
 श्री जिन सारद मनमा धर सह गुरुने नित वंदन कर
 साधु संत पद वंदी सदा कथा कहं दसमीनी मुदा ॥ १ ॥

Ends, fol. 9b, l. 7:

ए वृत्त जे नर नारी करै ते भवसागर वेगै तरै
 छाडे पाप सकल मुख भरे ब्रह्मज्ञानसागर उच्चरे ॥ ४५ ॥
 इति श्री सुगंध दसमी कथा समाप्ता ॥

- 4 Begins अथ अवण द्वादसी कथा लिप्यते ॥
 प्रथम नमू श्री जिनवर पाय प्रणमूं गणधर सारद माय
 सहगुरु पद पंकज मन धर सार कथा वारसनी कर ॥

Ends: २५ ॥ नवीन चार प्रतिमा कीजिये कलस छत्र घंटा दी जिये
 चंदे पक चा - - -

¹ Termed the *Aṣṭāṅk-vrata-kathā*, in JGK III 1534 (No. 2002-3)

² Termed the *Sugandha-dāsamī-vrata-kathā*, in JGK III 1532 (No. 2001-2)

Work No 1 is by Jñānasamudra, Nos 2 and 3 by Jñānasāgara, both of the Kāstāsangha and pupils of Śrībhūṣana No 4 is presumably by the same author as No 1 Jñānasāgara or Brahma Jñānasāgara also wrote an *Anantacratani kathā* or *Ananta caturdasi kathā* (JGK III 1532), no doubt in imitation of Śrībhūṣana, who wrote three works on *Anantacrata* in Sanskrit (JH, Nos 228, 329, 387) Śrībhūṣana was a member of the Vidyāgana of the Nanditata gaccha of the Kāstāsangha of the Digambara sect and flourished St 1657-67 (A D 1601-11)

Jñānasamudra may be another version of Jñānasāgara Brahma is apparently a title equivalent to Brahmacārī and is also applied to the Digambara Brahma Jinadāsa, JGK I 53 (and No 96 of this Catalogue)

84

S. 1571 b

Foll 11, 25 5×11 5 cm, 12 lines in a page, 19 cm long, Jaina Nagari script, dated Chitor, Sunday, 3 Caitra-Vadi, Samvat 1577 (A D 1521) [COLEBROOKE.]

Kālikacarya-kathā

A Gujarati metrical version of the Jaina legendary story of Kālikācārya

The first two leaves are wanting The author does not mention his name or date of composition A translation of the story from the Sanskrit will be found in the *Literary Remains of Dr Bhau Daji*, p 120 See also *Zeitschrift der D Morg Ges*, vol XXXIV, p 255 A comprehensive account of the story and its various versions is given in *The Story of Kālaka* (W Norman Brown, Washington, 1933) ¹

Ends

युमप्रधान श्रीकालिकाचार्य ॥

तेहतणउ चरिच इणइ पर्युणायवि निरतर कहिइ ।

अनइ श्रीसघनइ एहवा उत्त करणी मकारता धन वेचता ऊता ।

दान शील तप भावना भावता ऊता ।

उत्तरोत्तर श्रेयकल्याण नीपजउ ॥

श्री इति श्रीकालिकाचार्य कथा सपूर्ण ॥ शुभमवतु ॥

The copy was made by Ratnacanda at Cetrakota (Chitor) on 3 Caitra Vadi, Samvat 1577, during the reign of Sangrāma (or Sanga Singha) Rāna of Mewar (1508-27)

COLOPHON सवत १५७७ वार्य चैत्रदि ३ र (read च) दीतवारि । चैचकोटगढ राख[1] श्रीसयाम राज्य लपते रत्नचद । पुन्यमगढ । भूणा जोग्याथ श्रीकल्याण प्रपरावसथारो

¹ W N Brown records a version by Samayasundara written St. 1666

85

MSS. Guj. IO

Foll 15, 26 1 × 11 5 cm , 16 lines in a page, 20 4 cm , well written Nagari script, c. 19th century [COOMARASWAMY, No 55]

Kirttidhara Sukośala-sambandha

The story of Kirttidhara and Sukośala, sons of Vajrabāhu, the eldest son of Vijaya Rājā of Ayodhya, by his marriage with Manaharanī, daughter of Harivāhana, Rājā of Nagpur. A Jaina legend in 431 verses. By Māla (i.e. Māladeva), disciple of Bhāvādeva.

Begins

श्रीश्रीदीधर जगतगुरु । समु विधातारूप ।
पुरुषोत्तम कहि बुद्ध प्रभु । भावइ भावना भूप । १ ।
अयिमडल प्रकरण कह्या । जती दुविधनि यथ ।
माल तृकाल नमइ तिन्हइ । साधइ जे सिवपथ । २ ।
आगमि घणा जती तणा । दीसइ विवध प्रवध ।
भविक सकोशल मुनि तणउ । कऊ सुणऊ सवध । ३ ।

SCRIBE Lasū (Lakhū)

Ends

धन्य कीर्त्तिधर मुनिवर गाइयइ रे । श्री जिनसासन माहि सीधार ।
धन्य सुकोशल वदियइ रे । अनुमोदता न्यानादिक पाइयइ रे ।
इह को ससय नाहि निहइ रे । माल चित्ति आनदियइ । ३० ।
इय मुमुख वाणी हियइ आणी । कीर्त्तिधर मुनि गाइयइ ।
चारिति सुकोशल अपि सुकोशल । जस कहत सुष पाइयइ ।
वडगळ नायक मुमतिदायक भावदेव सूरीखरो ।
जयवत हिव गुणवत गळपति । सीलादेव मुनीखरो । ४०३१ ।

इति कीर्त्तिधर सुकोशल सवध सम्मत्त लिपत लि० लपू आत्मार्थे ॥

This Bhāvadeva sūri, the pupil of Punyaprabha sūri (see No 88) may be the same man as the author of the *Parśvanatha caritra* JH 105 composed in A.D. 1256 (St 1312). In JRK 244a this date is incorrectly read as St 1412. If Bhāvadeva sūri can be thus identified, Māladeva, his pupil must have flourished 1280.

86

MSS. Guj. 8

Foll 15, 25 5 × 11 5 cm , 15 lines in a page 20 4 cm long, Jaina Nagari script 18th century [COOMARASWAMY, No 43]

LEGEND AND ROMANCE

Neminātha-narabhava-rāsa

A legendary account of the nine births of Neminātha, the twenty-second *Tirthankara*, in 230 verses By Māla (i.e. Māladeva) disciple of Bhāvadeva

Begins श्री नेमीस्वर जिनतणा । नवभव कहइ चरित्र ।
तीर्थंकर गुण गावता । मनु तनु होइ पवित ।
को सिंगार कथा कहइ । को गावइ जिनराइ ।
कहुवउ किसही कऊ रुचइ । किसही मधुर मुहाइ ।
जिणि रगइ जो मोहिपउ । सारै तामु रसाल ।
सवरसत जिउए समरसइ । जिनगुणि मोहाउ माल ॥

Ends मनि अभियहजी पडव करइ । तिवारइउ प्रभुनइ नमिजी ।
हमि करिखा आहारतउ । आहार लेखा अम्हे तह तिन्हि सुखउ ।
जिन निर्वाणतउ वइरागिया आया । विमलगिरि करयउ सथारउ अमउ ।
लहि न्याम केवल तहा सीधा । माल नमइ विकालए ।
गावता नवभव नेमिरासउ । पुन्य ऊइ दुप टालए । २३० ।

इति श्री नेमिनाथ नवभव रास भास समाप्त ॥

Māla also wrote the *Rājula Neminātha Dhamāla* (JGK III 816)

87

S. 1561 d

Foll 9, 27 3×12 7 cm, 15 lines in a page 21 6 cm long, Nagari, 18th century
[COLEBROOKE]

Purandara-kumāra caupai

The story of Purandara, son of Singharatha, Rājā of Bilāspur, and his wife Kanakavati
By Māladeva, disciple of Bhavadeva sūri

Begins वाग्देवी नम ॥
वरदाई युतदेवता । गुरु प्रसादि आधार ।
कुमार पुरंदर गाइसी । शीलवत सुविचार ॥ १ ॥
नरनारी जे रक्षिक ते । सुणऊ सबे चितु लाइ ।
तुहुन कवहि घुमाई ए । विना सरश तरवाइ ॥ २ ॥
रक्षक कथा जे होइ तो । सुनऊ सने मनु लाइ
जह सुवास होवे कुसम । मधपशही तह जाइ ॥ ३ ॥

The poem is described in Nāthurama Premi's *Hindī Jāmasahitya kā itihāsa* (Bomb

1917), p. 44, and in JGK 1 305 with extracts from a copy written at Agra in St 1669. The earliest copy bears the date St 1652 (A D 1596). The present text has Hindi spellings like the MS. of St 1652. The author belonged to the Vada-gaccha and often styles himself 'Māla'. The *Jama Gurjara Katio* records that Bhāvadeva's disciples lived in Sindh and the Panjab and there are still followers of his in Bikaner. This fact seems to account for the Hindi-flavoured copies of Māla's poems.

The MS. is incomplete, breaking off in the middle of verse 268 and the number of the second folio has been rubbed so that it resembles the number 1.

88

MSS. Guj. 2

Fol. 21, 28×10.8 cm, 15 lines in a page, 24.8 cm long, Jain Nagari script, 18th century [COOMARASWAMY, No. 50].

Virāṅgada caupai

The story of Virāṅgada, son of Sūrāṅgada, Rājā of Vijayapura and his queen Viramati. A Jain legend in 708 verses. By Māladeva, disciple of Bhāvadeva sūri of the Vada-gaccha (Bṛhadgaccha).

Begins

चूनरिसेरी पाटकी ए ढाल ॥

सति जिणैसर पय नमी । समरउ सरसति माइ रे ।

करउ नवी इक चउपई । निय गुरुनइ मुपसाइ रे ।

(Refrain)

पुन्य करउ तुम्ह भवियणउ । लहइ तेम भवपार रे ।

मणुयजन्म पामी करी । पुन्य पदारथ सार रे ।

आकणि ॥ यत उक्त ॥ मालन पहिलइ पुन्य किय । पावइ आवइ गालि ।

पाणी जइ करि वहि गयउ । तउ क्वा वधहि पालि । २ ॥

Ends fol. 20b 1 2

श्रीवडगच्छहि पुन्यप्रभ सूरिस

भावदेव सूरिसर भाग्यवत तमु सीस

चउपई प्रवधइ खउ जलट धरि अगि

वा मालदेव सुसीस कहइ मनरगि । ७ ।

अधिकउ उक्कउ सूच^१ कट्टाउ जे सत^२ ।

मिक्का दुक्कड ते पमिज्यो सदा महत्^३

मनि आनदु होखइ लहिसइ सुरक अनत । ८ ।

इति श्रीपुन्यवि[ज]ये वीरागद चउपई समत्त ॥ लिपित्त अयि लपू आत्मारथ ॥

^१ v1 उतमूच

^२ अत

^३ Here one line is omitted see JGK III 815

Appended are seven Prakrit *gāthās* and a poem of sixty-two verses, also in Prakrit. They are not shown in the extracts given by the *Jaina Gūṛjara Kavī*, iii, p. 815, from which the *variae lectiones* have been taken.

89

MSS. Guj. II

Foll. 8; 29 × 12 cm ; 17 lines in a page, 26 1 cm long; neatly written Jaina Nagari script apparently of the 18th century. [COOMARASWAMY, No. 67].

Satyakī-sambandha

A poem, in 426 verses, containing a legendary account of the birth and life of the Tīrthankara Mahāvīra By Muni Māla (i e. Māladeva), disciple of Bhāvadeva sūri of the Vada-gaccha.

Begins: श्रीगुरुवेनमः ॥

अतिसयगुण पूरितरिक्त विगुणातीत अनंत
चिदानंदमय माल प्रभु नमियइ नितु भगवत १
पमुजिउंइ ऊ अज्ञान नर प्रमयजनमयी जोइ
पारसपर सत सुगुरु कऊं परम सुग्यानी होइ २
नरभव लहि रे माल अवकला सीपियइ दोइ
मुप आजीवी जीवता मुए न दुर्गति होइ ३

The author begins with an account of the seven daughters of Ceda Rājā of Visālā, the princes to whom they were married, and their offspring. The eldest daughter Trisalā became the wife of Rāi Siddhārtha of Kundapura, and had a son who was named Satyakī.¹ It was foretold that this son would be a great ascetic, leading a wandering life spent in meditation and religious austerities. The author then briefly narrates the career of this son Satyakī, who eventually became the famous Tīrthankara Mahāvīra. See the English translation of the *Kalpa-sūtra* in the Sacred Books of the East, vol. xxi (1884); also Mrs Sinclair Stevenson's *Heart of Jainism*, chap iii

Ends: मुदेसम्मत्ते अविरउ विवियरेइ तित्य[क]र नाम
लकखण रावण कण्हा सेणिय सच्चई जह जिणाजाया । २४ ।
पहिलइ समकित दृढता करउ पछइ न्यानचारितनइ धरउ
तीर्थंकर ऊवउ समकित थकी सिवपद पामिउ जिम सत्यकी । २५ ।

¹ See fol 2b, last line जनमिउ अनुक्रमिसो गर्भ थकी
नाम धरिउ वाल सत्यकी

घणइंदांमि देप्पा संबंध सत्यकीनउं तउ कियउ प्रबंध

पडित वाचऊ मुणऊ रसाल कर जोडी विनवइ मुनिमाल । २६ ।

इति सत्यकी संबंधः समाप्त ।

90

S. 3400 ca

Foll. 23 (191-213 of the vol.), marked 75-96, fol. 96 being duplicated; brown paper bound in book form; 18.4 × 17.7 cm.; 19 lines in a page; fairly well written in Jaina Nagari at Alwar in St. 1610 (A.D. 1554). [9 Oct. 1914.]

Gajasimha-rāya-cāritra

The story of King Gajasimha or Gajasim by Nemikunjara composed in St. 1556 (A.D. 1500).

Begins after the Jaina diagram with a verse of salutation to Pāsajīṇesara:

पास जिणेसर पय नमी तेवीससु जिणंद (i.e. णंद)

सेव्यउ सप संपति दिषइं पणमइ सुरनरेंद १ ॥

कासमीर मुप मंडनी समरी सरसति माय

सील तणउ फल वर्षवउं गावउं गजसिंघराय २

नवरस नवरंगि वर्षवउं शास्त्र माहिं जे होइ

वीर कथा रसि वणउ ते निमुणउ सऊ कोइ ३

It ends:

दसरथपुरि ते पालइ राज

पुन्यइं सीधा सगला काज

पुन्यप्रभावइं सुरगति लहइं

पुन्यप्रभाव कवीश्वर कहइ १८

दूहा । गजसिं भूप तणउ चरी मइ कहियउ

संवेवि भणइ गुणइ साम लइं सुप संयति हइतेय १८

वउपईं सुहगुरु तणा नाम मनि धरी

वोलइ श्री गजसि नउ चरी

जे पडित नरपुन्य करंति

सुंदरराज ते इम पावंति

२०

संवत पनर १५ छपनइ ५६ सही प्रथम जे पुनिम दिनलही

बुधवार अनुराधा माहिं कियउ चरिच मन नइं उक्ताहि ४२१

इति श्री गज सिंघराय चारिच सपूर्ण ॥ सपू ॥ ६ ॥ अलवरगढ दुय चत्रमासे सवत् १६१० वर्षे
प्रातिपादा तिथी शुक्रवारे ॥

There are many mistakes in the MS

The name of the author is very doubtful Schubring, JH, p 501, accepts Mohanlal D Desai's attribution of the work (JGK 1, p 100) to Nemikunjara Desai says that the name of the author is given as Rājasundara at the end of the fourth *khanda* In other copies it is given as Sundararāja (ibid , p 95) and Punyasundara (id 111, p 526) The 418th *copai* above introduces the name of Punyaprabhāva Both Schubring and Desai give an extract of the *copais* at the end of the third *khanda* which contain the name of Nemikunjara In the present text they are as follows

fol 207a
दसरथ नयरी हवउ [उ]काह
करइ राज तिहा गजसिंघराउ
सात नारि सिउ सुष भोगवर
नेमिकुजर वरइ हम ते कहइ ८५
चारइ षड बज बुद्ध करी
एतलइ नवी नारी तिणि वरी
सघ तणउ जइ उनमति लह[इ]
कथा चणतर तउ कवि कहइ [२]८६
इति गजसिंघ चरिच तृतीय ष[ड] सपूर्ण ।

Stanza 93 is almost identical with St 286, but the preceding stanza gives the names of Gajasingha's four wives St 207, which ends the second *khanda* is similar to St 93 St 205 has the words *Kari Nemikarui* with *v* written over *m* It is possible, therefore, that none of the names suggested for the author are correct

This work is catalogued in BMC Cat Hindi and Panjabi MSS , No 3

91

S. 3614 m

Foil 2 (Nos 1 and 3 only fol 2 being missing), brown paper, 26.6 × 11.5 cm , 13 lines in a page, legible Nagari, 18th century [JACKSON]

Gajasukumala caritra

The story of Gayasukumala kumara from the *Antagadadasao* the eighth Anga of the Jaina canon by Nanna suri disciple of Bhavadeva suri (sic) of the Kharata gaccha composed in Cambay (Sambhaya) in St 1551 (A D 1495), but according to JGK 1 96 in

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St 1558¹ (A D 1502) The name of the hero is given as Gayasukamāla-kumāru in fol 3, l 1, but as Gayasukumāla in JGK ibid, where the title is shown as *Gajasukumara rājarsī sajhāya*

Begins सोरठ देस वष्याणीयद साहे लडी हे देवहतणो निवेस
 द्वारिका नगरी अति भली साहे लडी हे समरथ छप्प नरिस
 शमरथ छप्प ननरिस भुजवलि जमु पिता वसुदेव
 देवकी देवी कूप उपनो करद ही सानिध देव
 एक दिवसि पऊता देवकी घरि विहरवा सुनि दोद
 ते देपि तसु हरप ऊपनो कही न सकइ कोद ॥ १ ॥

Ends श्री अतगढ दशमइ आठमइ अग माहि पविच
 वीर जिनेसुर भापियउ गयसुकमालो चरितु ए ॥ श्री० ॥ ७ ॥
 श्री कोरट गळि राजियउ श्री भावदेव सूरि
 तामु शीसि नन सूरि भणइ मनि आनद पूरि ॥ श्री० ॥ ८ ॥
 शवत् पनरइ इकावेनइ यभायत माहि
 यमण पास पसाउ लइ रचिउ ऊकहि

This copy is not so accurate as that of JGK and gives the author's name as Nana sūri. The last verse is missing (verse 44 of JGK). Nanna suri of the Korantagaccha composed a *bālāvabodha*² on Dhārmadāsa ganī's Upadeśamālā in Samvat 1543 (BMC, No 18). Here the name of the author's preceptor is given as Sāvadeva. The same name is given in the JGK extract and is the correct form.

92

S. 1564^f

Foll 30, 25 5 × 10 2 cm, 17 lines in a page, 22 9 cm long, Nagari script, dated Thursday, 4 Caitra-badi, S 1718 (A D 1662) [COLEBROOKE]

Drāupadi copāl

A Jaina version of the story of Drāupadi, in thirty-nine *dhālas* of verse. By Kanakakīrti vācaka, St 1693 (A D 1637), 13 Vaisakha sudi, composed at Jesalameru (fol 30a, l 17 and 30b, l 1).

Begins दूहा ॥ पुरसादाणी पास जिन । चरणकमल चित लाय ॥
 प्रणम चिकरण भावसु । पातक दूरि पुलाय ॥ १ ॥

¹ स १५४८ wrongly in the extract heading

² See T. N. Dave, *A Study of the Gujarati Language in the Sixteenth Century* (A. S.), London, 1935

श्रुतदेवी सानिधि करद । कविजन केरी मात ॥
 वचनविलास सरस दीयद । जामु प्रगट अवदात ॥ २ ॥
 युगप्रधान जिनदत्त गुरु । श्रीजिनकुशल मूरिद ॥
 श्रीजिनचद सगुरु नमु । पामु परमाणद ॥ ३ ॥

Ends ए सबध कल्लओ जिम सामब्यओ । गुरुमुरिद मति अनुसारि ।
 सीलतणा गुण गावण मन हली । कनककीरति मुरवकार ॥ २५ ॥
 धनधन सीलवती सती द्रूपदी ॥

इति श्रीद्रूपदी महासती चतुपदी सपूर्ण ॥ सवत १७१८ वर्षी चैच वदि चतुर्थी तिथी
 बुद्धसतिवारे श्रीजगत्तारिणी मध्ये ॥

An alternative title is *Draupadi-rāsa* (JGK 1 569)

Kanakakīrti is also the author of *Neminātha rāsa* St 1692 (A D 1636), JH, p 96
 This work was composed at Bikaner Jagatārinī, where the present work was com-
 posed, is presumably in the neighbourhood It occurs as Jagatārinī as the place of the
 composition of Mativardhana's *Gautamaprecha* (crtti) St 1738 (JH, p 345)

The date is given, fol 30a, l 6 (cf JGK 1 570, where there is an extract of a late
 copy)

सवत ईसरनयन निधानमु रस रा (read स) सि विशाय मास ।
 मुदि तेरसि कीधी ए चउपरं मुणता सीला विनास ॥ ३ धन ॥
 श्री खरतर गच्छ मोटठ जाणीयह चठरासी गच्छ मून ।

93

S. I564 1

Foll 15, 10 8 × 25 5 cm 12 lines in a page, 21 6 cm long, Nagari script, 18th century
 [COLEBROOKE]

Nala-Daradanti prabandha

A version of the story of Nala and Damayanti by Gunavinaya vācaka, disciple of
 Jagasoma

Begins द्रुहा ॥ सोभागी परतपि प्रगट । प्रणमी चमय पाम ॥
 ब्रह्मद दम दिमि मह महर । त्रम घनसार मुपाम ॥ १ ॥
 पठमठि जीती योगिनी । जगति वदीती प्रेय ॥
 समरी धी जिनदत्त गुरु । मोमित त्रम पमरिप ॥ २ ॥
 धी जिनकुशल मूरीमगुह । मरिमा निधि मुणपत ॥
 मनि धरि मारद मारदा । जित धी मति विवर्गति ॥ ३ ॥

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उवझाय श्री जयसोम गुरु । प्रणमी वक्षित दानि ।

चितामणि सरिपउ सदा । दइ जसु नृप वज्जमान ॥ ४ ॥

The poem is in 350 verses and was composed at Navānagara in Samvat 1665 (A D 1609) on Monday 6 Āśvina badi

Ends, fol 15b, l 7 सधि ॥

इण विधि गुणनिधि श्री दवदती । चरित भणउ भववन दवदती ।

सोलह सर परसट्टा वरपि । श्री नवानगरि पवरि मनहरपि ॥ ४४

आमू वदि छठि ससधर वारद । मृगसिर सिधि रवि योग उदारद ।

युगप्रधान श्री जिनचद्र सूरि । निरमल निजमति जितसुर सूरि ॥ ४५

आचारिज श्री जिनसिह सूरि । क्षतपरमोदय गुण मणि भूरि ।

जिणि थायउ सयहथि पटाधारी । तेहनइ राजि सुजस सुखकारी ॥ ४६

उवझाय श्री जयसोम सुधाकर । सीसइ मोह तिमिर भर दिनकर ।

गणविनय वाचकि सीलनी लीला । देषी न ऊवइ जिणधी हीला ॥ ४७

इति श्री नलदवदती प्रवध सपूर्ण

In the upper margin of the above folio is written सिवदत्तर्षिकस्याय पुस्तक यथायथ ६००

Gunavinaya was the author of a number of works and thus Gujarati version was no doubt suggested by his Sanskrit *vr̥tti* on the *Damayanti katha* (see *Sans Cat* 4050 and Bhand 1883-4, p 143) This *vr̥tti*, composed in the 35th year of Akbar's reign (A D 1591) is in extension of Candapala's gloss, *Damayanti kathā campū-tiṣṇanaka* According to JRK *Damayanti-katha* by Trivikrama bhatta a non Jaina, was published by the N S Press, Bombay, with Candapāla's commentary See also *Nalarāya-davadantacarita* by Rṣivardhana, ed Ernest Bender, Philadelphia, 1951

94

S. II66

Foll 38, 33×15.2 cm, 11 to 14 lines in a page, 28 cm long, Jaina Nagari script, dated Rāmapura, 2 Caitra badi, Samvat 1756 (A D 1700) [COLEBROOKE]

Nala Davadanti-kathā

A Jaina metrical version of the *Mahabhārata* story of Nala and Damayanti By Samayasundara Upādhyāya

Begins श्री भगवत सत्य ॥ अथदीदती कथा लिपते ॥

दोहरा ॥ श्रीमधर स्वामी प्रमुष । विरहमान जिन बीस ।

अढारं दीप माहि आज ह्द । जयवता जगदीस ॥ १ ॥
 कोडि कोड वलि केवली । सहस कोड दो साधु ।
 सप्रति सजम पालता । गुणमणि समुद्र अगाध ॥ २ ॥
 आदिनाथ जिन आदिदे । चौबीस जिनचद ।
 चौदह से बावन चतुर । सज गणधर सुपकद ॥ ३ ॥

Samayasundara Upādhyāya of the Kharataragaccha, disciple of Sakalacanda, composed this work at the village of Medatā in Samvat 1673 (A D 1617) It is in six *khandas*, divided into thirty-six *dhālas* An edition was published at Ahmadabad in A D 1878 by Chaganalala Umedacanda under the title *Nala-Daradantino rasa* In it there are only five *dhālas* in the sixth *khandā*, instead of ten, as in this MS, and no mention of the date of composition

Ends सवत सोलह तिज्जचरद । मास वसत अनद ।
 नगर मनोहर मेडतड । जिहा बास पूज्य जिणचद ।
 बास पूज्य तीर्थकर प्रसादद । गहपरतर गह गहद ।
 गहाराय युगपरधान । जिनसिह सूरि सदगुरु जस लहद ।
 उवज्झाय इम कहद । समयमुदर कीयड आयहुड नोतस ।
 चउपई नलदवदती चतुर माणस चिति बसी ॥

SCRIBE Pandita Mukunda Rāya

COLOPHON इति श्रीनलदवदती चौपई सपूर्ण ॥ इति श्रीनलदवदती सवधि तापस देवक्रेत सप्र कोटी स्वर्ण ब्रष्ट १ नल कौसल्या प्रवेसोत्सव २ नलदवदती दीचागृहण ३ नलदवदती स्वर्गप्राप्त ४ कनकवती समीप हस समगमन ५ कन[क]वती सुयवर वसुदेव परिगयड गृहवास ६ कनकवती केवलोत्थन्न ठनलागामि भवसिधमाप्त ७ वर्षानो नाम पष्ट पड तच प्रथम पडे ढाल ७ गाथा १७२ द्वितिय पडे ढाल ५ गाथा १३६ त्रितिय पडे ढाल ५ गाथा १४२ चतुर्थ पडे ढाल ६ गाथा १२४ पचम पडे ढाल ५ गाथा १७६ पष्ट पड ढाल २० गाथा २०० सर्व ढाल ३६ सर्व गाथा ९२३ सर्व ६ पडे यथायथजात झौकै १३५० सुसवत १७५६ वर्ष चैव वदि २ दोयज लिपत पडित मुकदराय रामपुर मधे ।

Extracts from this work are given in JGK : 349 and in iii 855 thirty-two other MSS are noted For other works of this very productive writer see No 44 *Sans Cat* 7471-2, Peterson 4th Report 'Authors', Guerinot, *Essai de Bibliographie jaina* 1905, p 65, JGK : 331-93, JH *passim*

95

MSS. Guj. 13

Foll 25; 25.5 × 10.2 cm ; 15 lines in a page, 21 cm long; well-written Jaina Nagari script, dated Dahiravāsa, 3 Kārttika-sudi, Samvat 1751 (A D 1694) [COOMARASWAMY]

Mrgāvati-caritra cāṇṇai

The story of Mrgāvati and her husband King Udayana who were converted to the Jaina faith By Samayasundara, disciple of Sakalacandra See Peterson's Fourth Report (1894), p cxxvi

Begins

समरु सरसति सामाणी प्रणमु सदगुरु पाय
 बे कर जोडी वीनवु मागु एक पसाय १
 सरस वचन दो सरसती सुणता अभिय समान
 सदगुरु पणि सानिधि करो निरमल दो मुझ न्यान २
 सब पजूननी चौपई प्रत्येक मुद वपाण
 जिम परिमाणे चाडिया तिम चाडी परमाणे ३
 दान सील तप भावना च्यारे धरम प्रधान
 सरल सरीपो कोनही हम बोले ब्रह्माण ४

The poem is in three *khandas* subdivided into thirty-eight *dhālas*, and is dated Samvat 1668 (A D 1612) A copy, written in St 1697, is described in Hrsikesa Sāstri's *Jaina MSS in the Calcutta Sanskrit College*, p 241, also in the *Jaina rasamala*, p 13, together with a version by Sakalacandra (JGK 1 275) and another by Candrakīrti (St 1689)

Ends

प्रथम सिप्प श्रीपूज्या केरा सकलचद गुरु मेरा बे २४ मृ°
 तमु प्रसादि थया यथ पुरा प्रगथ्या मुजम पडूरा बे २५ मृ°
 सोलह सै अठसद्या वरपे ऊई चौपई घणै हरपे बे २६ मृ°
 मृगावती चरित्र कह्या विजु खडे घणै आणद घमडे बे २७ मृ°
 मोहण वेलि चउपई सुणता मणता नद वलि गुणता बे २८ मृ°
 समयमुदर बै सघ आसीसा रिद्विबुद्धि मुजगीसा बे २९ मृ°

COLOPHON सर्व गाथा २११ इति श्रीमृगावती चरित्रे चड प्रयोत नव प्रकारापण १ श्रीवीरागमन २ मृगावती दीक्षा ३ उदयन आचक्रतयहण ४ मृगावती चंदना केवलोत्पत्ति ५ तन्निवाण ६ वर्णनो नाम तृतीय खड सपूर्ण ३ प्रथम खडे ढाल १३ ॥ गाथा २६६ द्वितीय खडेपि ढाल १३ गाथा २६६ तृतीय खडे ढाल ११ गाथा २११ सर्व ढाल २८ सर्व गाथा ७४४ यथायथ सर्व दोक सख्या ११०० स[वत्] १७५१ वंषे कातीवदि ३ दिने दहीरवास मध्ये लि°

The work was written at Multan (JGK iii 841) and copious extracts are given in 1 343 There are occasional lapses into Hindi, e g *aba fol 25a, l 5, and merā, fol 25b, l 1* to rhyme with *kera*

96

S. 1596 d

Foll 8, 24 2×11 5 cm , 11 lines in a page fair Nagari, 18th century [COLEBROOKE]

Puspāñjali-rāsa

The story of Vrajasena of Mangalāvati and his wife Jayavatī by Brahma Jinadāsa
fl St 1520 (A D 1464)

Begins सिद्धिभ्य जिण्वरं स्वामि नमस्कृत् श्री सकलकीरति गुर सार
रास कष्ट ह नीरमलो पुष्पाञ्जलि भवतार ॥ २ ॥ (read १)
भास विनतीनी जब दीप मझारि पुर वदेह जगि जाणीय ए
सीता नरि हि सार दक्ष देस वपाणीय ए ॥ २ ॥
मगला वति वरदेस रत्न सचय पुर जाणीय ए
वज्रसेन तीहा राउ रूप सोमागे वानिय ए ॥ ३ ॥
जयावती तस नारी रूप सोमागलीय ए
पतिव्रता ते जाणि दान पूजा गुणे आगलीय ॥ ३

Ends २५ ॥ वरु ॥ पुष्पाञ्जलि विधि २ ॥
वरत जगि सार पदमा वति उयदेसीयो प्रभावति ते सार मनोहर
तेहने फले मूप भोग्या सरग राज्य सुगति यसिधवर
हम जाणि निद्यो करि ॥ पुष्पाञ्जलि करो चार
ब्राह्म जिणदास एणी परि भणि जिम पाम्यो भवपार ॥ २
इनि पुष्पाञ्जलि रास समाप्त

Brahma Jinadāsa which is the more regular form of the name, was the pupil of Sakalakīrti and Bhuvanakīrti and wrote a number of *rasas* (see JGK i 53 and iii 476) A notice of him is given in JGK iii 482 The work comprises some 128 *duhas* and odd verses At the end the title is given in another hand as *Puspāñjali-brata rasa*

Brahma Jinadāsa also wrote the *Hariramsapurana* and many other works in Sanskrit and Apabhramśa (JH p 103, &c., and Bhandarkar, 1883-4 p 106)

Foll. 21 (214-34 of the vol) marked 97-117; brown paper bound in book form; 18 4 × 17 7 cm, 18 lines in a page; written in Nagari, smudged in places; 16th century. [9 Oct. 1914]

Maṅgalakalāṣa-caritra

The story of Maṅgalakalāṣa, king of Ujenī in Mālava in 332 *caupats* by Maṅgaladharmā, pupil of Udayadharma of the Rayanāyara (Ratnākara) gaccha, composed St. 1525 (A D. 1469).

Begins*

श्री माहावीराय नमः

आदि जिणवर २ सुयदातार संतिकर]
जिणिसर सतिकर नेमिनाथ सोभाग सुंदर
पास जिणदह विघनहर चढमान क[च्छ]ाण मंदिर
पच तीर्थिकर सुगुर नमी सरसति अंबकदेवि
समरवि मगलकलस तस चरिच भणिसु संपेवि १

Ends

चद्रगच्छदेवमद्र¹ उवञ्ज्झाय तिणि उहरीउ क्रीया समुदाय
रयणायरगच्छि गुरु गुभीर जयतिलक जयसुंदरी २९
रयणसुदरसूरि सुनिव पाटि उदयवल्लभसूरि तेहन पाटि
न्याय (for न) सुदरे सूरि गच्छाधीस जयवत भवी भवीया पूर जगीस ३०
सुनिवर वाचक उदयधर्म जाणउ आगम शास्त्रह मर्म
तास पसाइ फलीइ कर्म न्यानरुचि भणइ म[ग]लधर्म ३१
मगलकलश तणी चउपई सवत १५२५ इई
पढइ गुणइ साभलि विचार तसु धरि उक्खव जय २ कार [३]३२

इति मगलकलशचरिच समाप्त ॥

The text is very inaccurate. The second line of 29, for example, should read . . . *guruṇa bhūri, jagatilaka Jayatilaka sūri* (JGK 1, p 60). See also id III, p 489 JGK 1. 60 has Jñānasāgara for Nyānyasundara and Rayanasimha for Rayanasundara.

A late Marwari version of the story is described in Raj Cat No 4

¹ Candragaccha-Devabhadra cf JH 537, l 4 Ratnakaragaccha is another name for the Vṛddha Pauśālaka (Tapa) gaccha from the 46th pontiff Ratnasimha, the 53rd pontiff, had as pupils Udayavallabha, the 54th, and Jñānasagara, the 55th pontiff. Jayatilaka was the 52nd JGK II 734-41

Foll 8, 24 8×10 8 cm , 13 lines in a page, 20 4 cm long, Jaina Nagari; 17th century.
[COLEBROOKE]

Mangalakalasa-phāga

A story in verse, also called *Mangalakalasa-caritra*, by Kanakasoma, disciple of Amaramānika of the Kharatara-gaccha The MSS is clearly written but full of mistakes

Begins

श्री गुरुभ्यो नमः ढाल फाग
सासण देवी सामिणीए मुझ सानिधि कीजइ
पुण्य तणा फल गाईमए (गाइयए) मुणता मन रीजइ (रीझइ)
मगलकलस तणउ प्रबध करिवा मुझ राग
शानिनाथ जिण चरित्त थकी ऊधरिखु फाग १

The work is in 142 verses (the last wrongly written 152) It contains the story of Mangalakalasa, the son of Dhanadatta Śetha, a devout Jaina banker, and his wife Satyabhāmā, during the reign of Vayarasimha (Vajrasimha), king of Ujjayani

A notice of the same work under the name of *Mangalakalasa copai* is given by Mohanlal Dalicand Desai, *Jama Gurgara Kavio*, Pt 1, Bombay, 1926 It shows the author's name clearly as Kanakasoma and the date of composition St 1649 (A D 1593) at Multan The *aksaras* in round brackets in the extracts from the present text are corrected forms from M D Desai's transcriptions, pp 246-7

Other versions are *Mangalakalasa copai*, by Sarvānandasūri (15th century, JGK 1, p 35), mentioned as *Mangalakalasa-caritra* by the same author (St 1549) in Kathavate's Report for 1891-5, p 103, *Mangalakalasa rāsa*, by Mangaladharmā (St 1525, id, p 59), and *Mangalakalasa-rasa*, by Prema muni (St 1692, id, p 567). Four other versions are mentioned in Velankar's *Jinarathakośa*, and there have been several versions published in Gujarati.

Ends सवत सोलहसइ कु(ऊ)परि [ह]गुणपचासि कीधउ मगलकलस चरिच विलासि १३९

दूहा अधिकउ ऊणउ जि कहवउ मिच्छा दुक्कट तास
मूलतताण (मूलताण) म[ग]हि ए कयउ मगसिर मुदि उल्लास १४०
श्री जिनचद्र मूरिद गुरु वत्तमान गणधार
मुवि हित मुनि चूडामणी जीसु (जुग)प्रध[ग]न अवतार १४१
खरतरगच्छ मुहाग निधि अमरसाणिक गुरु सोस
कन[कसोम] वाचक] कहइ मगल चरित जगीस १४२

इति मगलकलस सफाग समाप्त . . चलीरूपम पठनारथ . .

In the last line the *sa* of Kalasa has been doubly written

The *phāga* is a short spring-song sung in the month of Phālguna (Feb-Mar) at Holī time Hemacandra Des says *phaggu* = Sanskrit *rasamṛtsavah* See L. Alsdorf, *Der Kumārāpālāprattibodha*, Hamburg, 1928, p 41, on Jinapadma's *Siri-Thūlbhadda-phāgu*.

99

S. 1564 k

Foll 20, 25 5 × 11 5 cm, 15 lines in a page, 19 8 cm long, Nagari script, dated Maksūdāvāda (Murshidabad), Thursday, 1 Āshāḍha sudi, S 1801 (A D 1745) [COLEBROOKE]

Mādhavānala-prabandha

A poem on the love story of Mādhavānala and Kāmakandalā By Kuśalalābha

Begins देवसरस्वति २ मुमतिदातार काक्षीर मुखमङ्गली
ब्रह्मपुत्रि कर वीण सोहि मोहन तख्वर मजरी
मुखमयक चिम्बनमोहि पयपकज प्रणमी करी आनि मन आणद
सरस चरित्र गृगाररत्न पमणिसु परिमाणद ॥ १ ॥

The poem is no doubt based on one of the many Sanskrit versions of this romance It is in 579 verses, and was completed at Jesalamera (Hunter, 'Jaisalmer') on Sunday, 13 Phālguna sudi, Samvat 1616 (A D 1558-9) Verse 575

दूहा सवत सोलसोलोतरे जैसलमेर मझार
फागुण अदि तेरस दिवस चिन्ना आदितवार ॥ ७५ ॥

Kusalalābha has also written the three following *rasas*, mentioned in the *Jaina rāsamala*, viz—*Agadadatha*, *Dhola Maru*¹ (St 1617), and *Tejasara* (St 1624)

SCRIBE Yasovijaya

Ends कुसललाम वाचक कहि सरस चरित्र सुप्रसिद्ध
जे वाचे जे सामले तेहिने मिले नवनिद्ध ॥ ७७ ॥
गाथा साठी पाच से ए चौपद प्रमाण
तेहिने मुणता सुप दीद जे नर चतुर मुजाण ॥ ७८ ॥

¹ Full extracts are given of the work on *Dhola Maru* in the Appendix to the *Dhola Mārurā duha* Nagari pracarini Sabha Kāśī St 1991 It is there called *Dhola Maruṇa ri caupai*

सारद सुपसाद करी सील तणे अधिकार
भणे सामले जेह नर सो सुप पामे ससार ॥ ७९ ॥

इति श्रीमाधवानल प्रवध चोपद् सपूर्ण ॥ सवत् १८०१ वर्षे प्रथम आषाढ शुदि गुरौ मकसूदावादे
गाडीवान टोले लिं असविज्जे शुभ भवतु ॥

There is an edition of the text in GOS xciii, 1942, from a MS of St 1679 with 662 stanzas

100

S. 2728 b

Foll 75, thick white paper with watermark A P beneath a shield, 20.4 × 15.2 cm, 12 lines in a page, 15.2 cm long, large well written Nagari, 19th century [MACKENZIE]

Manatunga Manavati rāsa

The story of Manatunga, king of Malwa, and his wife Manavati, by Mohanavijaya disciple of Rupavjaya

Begins श्री वरदाई नम ॥ ॥ रीपम जिणद चरणाबुजे मन मधुकर कर लीन
आगम गुण सौरभ्य वर अति आदर धी लीन १
यानयाच सम जिनवच्छ तारण भवनिधि तोय
आप तरचा तारे अवर तेहने प्रणिपति होय २
भावे प्रणमु मारति वरदाता सुविलास
बावन अप्यरथी भयौ अपय यजानी जास ३

On the recto of the first folio the name of the work is given as *Manatuga raja caritra*. The poem is in forty seven *dhalas* and was completed according to the colophon in JGH II 436 at Pātana in Samvat 1760 (A D 1704).¹ The MS ends at the beginning of verse 6 of the last stanza of seventeen verses and so lacks the colophon.

The work was printed at Bombay in 1873 JGH III 1380 mentions thirty two copies in the poet's own handwriting. The writing is in Marathi style letters e.g. अ and ण, with occasional deviations. There are a number of mistakes as in l 2 of couplet No 1 above where घी is written धी and in l 1 of couplet No 2 where यानयाच is written यानयाच.

Ends in another hand

समस्त राय श्लोक १४०० ॥

¹ Schrubring (JH No 1049 p 537) gives the date of composition as Samvat 1750 (1694) assigning the value of five not six to *kāya*. Jaina philosophy has five *kāyas*. Desai probably relies on Bühler *Indische Palaeographie* 81 but here the attribution is queried. Schrubring's date therefore seems correct.

IOOA

MSS. Guj. I9

Foll. 71; 25.8×10.8 cm.; 15 lines in a page; good Nagari; 18th century. [GAIKWAR.]

Candanrpati-rāsa

A poem in thirty-three *dhālas* by Mohanavijaya, pupil of Rūpavijaya and author of *Mānatuṅga-Mānavatīno Rāsa* (No. 100). Entitled *Candarājāno Rāsa* JGK ii. 438 and *Candacaritra* JH 509.

Begins:

श्री गुरुभ्यो नमः

॥ श्री वरदायै नमः

दूहा ॥ प्रथम धरा धव तिम प्रथम
प्रथम जिणंद जिणंद सम
अमित कांति अदभूत शिपा
प्रगव्यो पद्म द्रह यकी
चधा शाही केवलही
जन नी वच्छल एम जे

तीर्थंकर आदेय
नमो नमो आदेय १
शिर भूपित सोच्छाह
सिंधु शलिल प्रवाह २
दीधु प्रथम जमात
ते जग जात मुजात ३

Ends, fol. 71a, l. 8:

तपगच्छ नायक गणगुण लायक
प्रतिबाधो जेजे दिल्लीनो पति
ताश चरण शतपत्र सुमधुकर
ताश शीश कवि कुलमुख मंडन
तस पद सेवक मतिप्रति थागर
पंडित रूपविजय गणि गिरुआ
तेहूँ बालकें मोहनविजयें
गायो चंद चरिच सुरंगो
किधो चौधो जलाश संपुरण
पोस मास सित पंचमी दिवशें
राजनगर चोमास करीनिं
अवण देह ओता सांभलखें

कलसः . . . श्री विजयें धेम मुरिद राजें
कवि रूप शैवक मोहनविजयें

विजयशेन मुरिंदा जी
अकञ्जरशाह भूमिदा जी १६
कीर्त्तिविजय उवझाया जी
मानविजय कविराया जी १७
लब्धिविजय कहाया जी
दिन दिन सुयस सवाया जी १८
अठोत्तर सो ढलें जी
चरिच वचन परिनालिं जी १९
गुण वमू संयम १७८३ वयें जी
तरणिज वारें हूयें जी २०
गायो चंद चरिच जी
थाखें तेह पविच जी २१ . . . २३
करी परम गुरु चंदना
वर्णया गुण चंदना १

इति श्री मोहनविजये विरचिते चंद चरिचें प्राकृत संबंधे चंद प्रगटन १ वीर मती वधा भागमन
२ संयमग्रहण ३ शिवपद प्राप्ति ४ रूपामिष्टतुर्भि कलाभि समर्थोयः चतुर्थो जलाशः ४ इति श्री
चंद श्रुपतिराश संपूर्ण

The remainder of the line has been cancelled in blue grey ink. The extract in *Die Jaina Handschriften*, No 1006, p 509, indicates two extra verses, which are not reproduced. The date of composition is given as Samvat 1893, incorrectly as both the figure substitutes (and the figures which are not in JH) are clearly 1783. The *Jaina Gūjara Kāvī* gives the date as Samvat 1783 Posa suda 5 at Rajanagara, which agrees with our MS. The day of the week is given as Saturday, but if read *taraṇa ja vāre* means 'on Sunday'.

It will be noticed that this MS uses ऋ and ॠ indifferently for ॡ, while for ॡ it uses ॡ just as *Khusyala* stands for *Khusala* (No 108 Nagari text and Introduction, p 8). The earlier use of च्च for च्च in चार 'four' may be compared as a similar orthographic device for denoting palatalization.

IOI

S. 1561 b

Foll 18, 12×27.3 cm, 14 lines in a page, 23.4 cm long, Nāgarī, 18th century
[COLEBROOKE]

Mrgāṅkalekhā-satī-caritra (A)

The story of Mrgāṅkalekhā, the devout daughter of a banker of Ujjāin. A Jaina legend, in 422 verses. By Vaccha, disciple of Jñānasagara suri of the Vadatapāgaccha.

Begins

श्रीसरस्वतीनमः ॥

गोयम गणहर पथे नमः । वज्र बुद्धि लहिसो ॥

मृगाकलेया सतीय चरित्र । मनि मुद कहिसो ॥ १ ॥

सीलसिरोमणि गुणनिलयो । मनि मान न आणइ ॥

मनसा वीचा' काय करीय । ते सील वपाणयो ॥ २ ॥

नयर छत्रिणीय अति भलउ । जिसउ होइ अमरायुर ॥

रायाराउ अवति सेन । मची भतिसागर ॥ ३ ॥

A copy of this poem is noted in the *Jaina rasamala* (p 13) together with a similar work by Rāyacandra (dated S 1838). The author flourished St 1523 (A D 1467) when he wrote the *Bhava śhūti rasa*. Other copies of this work are described in JGK, I p 63 and III p 497.

The text is inaccurate and the spelling influenced by Hindi.

A Hindi dramatized version of the story, written by Vimalavijaya, disciple of Vallabhavijaya Muni, was published at Surat, 1915. In the preface it is stated that the story is one of a collection of Svetāmbara Jain legends in Prakrit, contained in the *Samyakt a-saptati*, on which a Sanskrit commentary, called *Tattva kāmudī*, was written by

' For वाचा

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Sanghatilaka sūri, disciple of Gunaśekhara sūri, which was completed at a village called Sarasā in Samvat 1422

Ends* कालि अनादि जीव जणि वसइ । ए परि जीव घणाइ ऊसइ ।
इसउ भाव जाणी मन धरि । चिऊ मनुयनउ चरिच बिसलरिउ ॥ ४२१ ॥
भणइ गुणइ जे नर सामलइ । भणइ वक्क तेहना सकट टलइ ।
बीजी सतीतण जे नाम । सबिहउनइ करउ प्रणाम ॥ ४२२ ॥

This is followed in the extract given in JGK 1, p 63 by a list of names of other famous *sati* women

The copy was made at Gahalaora, during the reign of the emperor Shāhjahān (A D 1628-58) by Gopāla rsi, pupil of Kesavadāsa¹

COLOPHON इति श्रीमृगाकलेखा सती चरिच संपूर्णम् ॥ लिपित गहलओर मध्ये श्रीसाहजहा राजे विद्यमाने । लिपीकृतम् आत्मार्थ । कष्टेन लिपितम् । लिपित केसोदास तत्सिष्य गोपाल च्छपि ।

Appended are a few lines (incomplete) lamenting the death of Rājā Madhukara Shāh of Orchha (died A D 1592)

102

S. 3400 *ce*

Foll 22 (259b-280a of the vol) marked 142-63, brown paper bound in book form, 18 4×17 7 cm, 18-19 lines in a page, well written in Jaina Nagari, 17th century. [9 Oct 1914]

Mrgānkalekhā-satī caritra (B)

The story of the daughter of Dhanasāgara and Rambhā of Ujenī (Ujjain) in 397 verses by Vaccha, see No 101 Not an accurate copy

After salutations to Goyama (Gautama) the author breaks at once into his story

Begins गोयम गणहर पणमेवि वऊ वडि मू
मृगाकलेखा सतीय चरित मन मुधि कहे सो १
सील सरोमणि गुण निलउ ए मनि मान न आपइ
मनसा वाचा कायि कीरी ते सल वखाणइ २

Ends भणइ गुणइ नइ जो सामलइ भणइ वक्क तेह सकट टल [६]
बीजी सती तणा जो नाम तेह सवेऊ नइ कर प्रणाम ९७
इति मृगाकलेखा सती चरिच संपूर्ण

¹ Probably the Kesavadāsa, son of Kāśinātha, author of the *Katipriyā* and other works

103

S. 1564 b

Foll 15, 25 5 × 10 2 cm , 17 and 18 lines in a page, 24 cm long, clear Nagari, written at Nahavara Kotṭa, 18th century [COLEBROOKE]

Ratnacūda-muni rāsa

The story of Ratnacūda son of Ajitasena, king of Amba By Jinaharsa sūri of the Kharatara gaccha, disciple of Santiharṣa

Begins	श्री जिनाय नम	द्वहा सोरठा
	प्रणमु श्री जिनवर पास	गठडीमढण गुणनिलव
	लिपमी लीलविलास	सपति आवइ सवका १
	महिमा जगच मझारि	रवि किरणा जिम विस्तारी
	यामइ कोइ न पार	कोडि जीहे करि जो कहइ २
	उपगारी अरिहत	स्वारथ विण साचठ सगठ
	कोवठ जलण जलत	सुरपति कीधठ सापनइ ३

The work is in thirty one *dhalas* and 750 verses. It was completed at Pātan on the 13th Aśvina sudi, Samvat 1757 (A D 1701). It is noticed in JGK II 108 and III 1168. Ratnaśekhara and Hamsagani also wrote on this theme (S R Bhandarkar, *Decc Coll Cat*, pp 50 and 35). Kānakanidhāna vācaka wrote a *Ratnacūda muni caupāi* in Samvat 1728 (A D 1672). It is described in JGK II 263 and JH 544. The oldest version appears to be that of Jinavallabha sūri (fl A D 1100) mentioned JRK 326b. It was probably in Apabhramsa. Jnānasāgara (St 1523) pupil of Ratnasimha sūri wrote a *Ratnacūda katha* in Sanskrit (JRK 327a). See also IA xliii 26 MS F 766 in Old Gujarati, dated St 1571.

Ends	रतनचडनउ चरिच मुहायी	१३ पु०
	सतर सतावन आमु मासइ	मुदि तेरस प्रति भासे रे
	मुक्रवार कीधी अभ्यासइ	रास पाटण चल्हासइ रे १४ पु०
	ढाल इकवी समी थईए चगी	सामलिज्यो सह अगी रे
	बइसि सभा माहे वै सगी	गावौ ढाल सुरगी रे १५ पु०
	श्री खरतरगच्छ गयण दिणदा	श्री जिनचद सुरिदा रे
	चाचक शातिहरण गुणवृदा	शिय जिनहरण मुणिदा रे १६ पु०

COLOPHON इति श्री रत्नचडमुनिरास समाप्त । लिखित गयनमद्र मुनिवरै स्ववाचनाय श्री नहुवर कोट्ट

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Jama Gūryara Kavio 11 81-119 lists forty-one works and some minor pieces by this author

The MS is marked with the name of Sivadattarsika as owner

104

S. 3400 cd

Foll 12 (248b-259b of the vol) marked 131-42, brown paper bound in book form, 18 4×17 7 cm, 18-19 lines in a page, well written in Nagari, 16th century [9 Oct 1914]

Vidyāvilāsa-rāsa

The story of Vidyāvilāsa, king of Malwa, in 203 verses, by Hīrānanda sūri, pupil of Viradeva sūri and Viraprabha sūri of the Pimpala gaccha Composed St 1485 (A D 1419), cf MS F 732, IA xliii 26 under 77

Begins

पहिलू प्रणमी पढम जिणेसर । सचजइ अवतार
 हृदिणाउर श्री साति जिणेसर कजलि नेमिकुमार १
 जीराउलि पुरि पास जिणेसर साचउरि श्री वडमान
 कासमीर मखमडण सामणि दिउ मझनइ वरदान २
पीपलगहि गुह्या गणहर श्री वीरपहसूरि
 नामइ लीधइ जास तणि सवि पाप पणासइ दूरि ३
 तासतणा पय प्रणमी बोलसइ विद्याविलास चरीय
 [मणइ हीराणद भविया निसुणउ हइअडइ हरप धरीय] ४
विद्याविलास नरिद पवाडउ हयडा भीतरि जाणी
 अतराय विण पय कहउ तमे भाव घणेरुउ आणी ५

Ends

सयम लई सिवपुरि पढतउ धनधन २ विद्याविलास
 मणइ हीराण[द] मूर (=रि) मन वक्ति सवि आस २०३

इति विद्याविलासरास समप्त

The text is faulty, chiefly because of omissions The second line of stanza 4 is supplied from JGK 1 p 26 the version of which has only 170 stanzas which however, are at first of four lines each The title is there given as *Vidyāvilāsa pavado* which tallies with stanza 5, 1 1 above That MS was written St 1532 (A D 1476) while the present MS is much later It is derived from a good copy, which shows through the inaccuracies

105

S. 3383

For description see *Sans Cat* 7694, A D 1640

Additions to the *Vidyāvilāsa*

There are passages in three different hands added to the Sanskrit story

Begin fol 7a l 11 in continuation of the extract given on p 1386a of the *Sans Cat*
 वार चउसठि धानुकरणा विद्या आवद् । सखती जाणु ॥ वारह लगमात माहि ते तिन्नि लगमात
 हलवे बोलहि ते कवणु । विद्या कत्ते । पिछुडी २ लऊड ३ । ए तिन्नि हलवे बोलहि ते लघु कहहि ।
 क कि कु नव लगमात भारी बोलहि । ते कवणु । का १ की २ कू ३ के ४ कै ५ को ६ की ७
 क ८ क ९ ए नव लगमात गुरु कहावहि ।

End l 13 पहिली प्रतमा दसण धारऊ । बीजी व्रत निम्मलउ चारऊ । तीजी तिऊ काले समाइक ।
 चउथी पोसह सिव सुयदायक । पचमी आठुमी आपण आरम टालऊ नवमी परियह परद
 मेल्ही जइ सायदि वचन [] वि दसमी किजद एकादसमी पडिमा इह परि रिपि जेउ लेह भिय्या
 परघर फिरि ॥

The first passage is an account of what is now known as the *barakhadi* or the twelve *aksaras*, here called the *baraha lagamata* (*lagna matra*) the modern Hindi term for the vowel ligatures. There are several errors e.g. धानु for धातु हलवे for हलवे &c and the passage has a Hindi flavour. It concludes fol 76 l 7 with remarks on metrics. There follow six verses in the second hand.

The last passage in the third hand is a list of the Eleven *Pratimās* or steps to salvation (see Mrs Stevenson *Heart of Jainism* 221)

106

S. 3400 c

For general description see *Sans Cat* 7316, A D 1546

Version of the *Pañcakhyāna* of Viṣṇusrama (Viṣṇuśarma)

The version begins on l 3 fol 117a

यथकर्त्ता कहइ छद् ॥ ऊ मरुनि । वृहस्पतिनि । तेहने नमस्कार कर कु । । २ ।
 विष्णुशर्मा एहे नामेधे ब्राह्मण । मोटा पाच । तत्र कहये आख्यान । ते शास्त्र कहीये
 छद् । दक्षिणदेश मध्ये । महेन्द्रारोप्य एहे नामे नगर छद् ।

It ends fol 190b

पहंई देणी परि कर टके वीनवु जिसिह ते सजीवक मारयानो शोक छाडीनइ दमन कने
 प्रधानपणु आपीनइ आपणपहे राज्य करतो होउ । ए तत्र माहि कथा बचीस । ३२ ।

followed by the names of the work and of the author. There is no date but the MS is

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written in the same style and in a similar hand as the remainder of the preceding books in the volume, which are dated St 1603

This work is also called the *Pañcopākhyāna* (see *Sans Cat* 7314)

The spelling is remarkably modern in some cases, but it is difficult to assign a later date to the MS Tessorì mentions a metrical translation in Old Western Rajasthani (Old Gujarati) IA xliii 26, MS F 106

107

S. 2358 b

Foll 16, size 26 1 × 10 8 cm, 15 lines in a page, 21 cm long, Jaina Nagari script, dated Tuesday, 12 Vaiśakha-sudī, Samvat 1765 (A D 1709) [GAIKWAR]

Śālūhadra-Dhannā caupai

A Jaina legend in verse, exemplifying the merit of liberality By Matisāgara (Matisāra in JGK 1 501), disciple of Jinasiṃha sūri, or by Jinarāja sūri (JGK 1 502 n, 3 989, ll 15-16)

Begins श्रीगणेशायनम ॥

शासन नायक समरीह	वर्धमान जिनचद
अलीय विघन दूरि हरि	आपद् परमाणद १
सङ्गको जिनवर सारिया	पणि तीरथधणी विशेष
परणी जह ते गार्हद	लोकरीति सपयि २
दान शील तप भावना	शिवपुर मारग चार
सरिया हह तो पणि दैहा	दान तणो अधिकार ३

The work is described in JGK 1 501 under the title *Śālūhadramuni catus padikā rāsa*. It was printed at Bombay in 1884 and also in 1913. It was composed 6 Āśvina badi, Samvat 1678 (A D 1622) Cf *solahasata aṭṭahattara varasye, aṭṭ vadi chaṭṭu* (JGK)

Ends

साधु चरित कहइवा मन तरखइ तिणिए भाखओ हरखइ जी
मोलह शर अडहतरि अरखइ आओ यदि छरि दिवखइ जी ८ आ
श्रीजिनसिंह मूरि शिस मतिसागरि भविअणनइ उपगारइ जी
 श्रीजिनराज वचन अनुसारइ चरित रच्यो सुविचारइ जी ९ शा
 इणिपरि साधु तणा गुण गावइ जे भविअण मन भावइ जी
 अलिय विघन सह दूरि पलायइ मनवहित फल पावइ जी १० शा
 ए सबध भविक जे भणखइ एकमना समलखइ जी
 दुख दीहग ते दूरइ गमखइ मनवहित फल नहइखइ जी १२ [mc]

इति श्रीगान्धिमद्रधत्ता चउपदं सपूर्ण = ॥ सवत १७६५ चैत्र वीशाप मासे शुक्र पक्षे १० भीमे ॥

See also JH 556, where the author's name is given as Matisāra

108

S. 2728 a

Foll 105; 20.4×14.6 cm, 11 and 13 lines in a page, 15.8 cm long, Nagari, dated Junera (Junnar), Monday 13 Māgha, St 1858 (A D 1802) [MACKENZIE]

Srīpāla caritra or Srīpāla-rāsa (A)

The Jaina legend of Srīpāla, king of Malwa By Vinayaviṇaya and Yaśovijaya

Begins श्रीपा ॥ Jaina diagram ॥ श्री गुरुभ्यो नम श्री सरस्वते नम ॥

दुहा ॥ कल्पवेलि कवियण तणी सरसति करि मुपसाय

सिद्धचक्र गुण गावता पुरि मनोरथ माय १

अनिय विघन सवि उपसमर जपता जिन चोवीस

नमता निज गुरु पयकमला जगमा बधर जगीस २

The poem is in 4 cantos (*khanda*) containing 41 chapters (*dhāla*) and 1,236 *gathas*. It was begun at Rānder (Surat district) in St 1738 (A D 1682)¹ by Vinayaviṇaya, a Jaina of the Tapagaccha, disciple of Kirttaviṇaya. He died after writing 750 *gāthās*² and the work was completed by his disciple Yaśovijaya.

It is a translation of Vinayaviṇaya's Prakrit poem, a MS of which, written in St 1683 (A D 1627), is noted in H D Velankar's *Jīnaratnakosa*, p 398, item cxxix. It is one of many versions, the earliest being that of Ratnaśekhara, pupil of Hematīlaka, composed in Prakrit in St 1428 (A D 1372) in 1,341 verses, but this version is quite distinct from that of Vinayaviṇaya (see No 111).

There are several editions of the text, some with Gujarati commentaries. Other versions are noted in the *Jaina rasamālā*, p 17.

Fol 69b, l 11 ली ॥ ढाल पुरी छर ए आठमी ॥ पुरण ऊओ चीजो खड रे ॥ वि ॥

होइ नवपद आराधता ॥ जिनविनय मुजस अखड रे ॥ वि ॥ ५९ ॥ ली ॥

खड २ माठार घणी श्री श्रीपालचरिचर भणी ॥

ए वाणी मुरतर बेलडी ॥ किसी द्रापने सी सेलडी ॥ १

इति श्री महोपाध्याय श्री विनयविजय गणि प्राकृत प्रबंध पायध्याय श्री जसोविजय गणि पूरति ॥

श्रीपाल चरिचे प्राकृत बंधे तृतीय खड समाप्त ॥ ३ ॥ दुहा ॥

चीजो खड अखड रस ॥ पुरण ऊओ प्रमाण

चोथो खडहवे वर्णव ॥ ओता मुणो मुजाय ॥ ६०

¹ In JH 568 the date is given as St 1736

² *Khanda* in *Dhala* 5 stanza 22 of the printed versions

- Fol 104a सवत सतर अडतीसा वषें राजेर चोमासु जी ॥ ३४ ॥^१
 Fol 104b जे भावद जे ए मणस्यइ गुणस्यइ ॥ तस घर मगल माला जी ॥
 वधुर सिदुर मुदर मदिर ॥ मणी मे झाक झमाला जी ॥
 देह सवल ससनेह परिच्छद ॥ रग अभग रसाला जी ॥
 अनु क्रमइ तेह महोदय पदवी ॥ लहस्यइ ज्ञान विशाला जी ॥ ३६ ॥

RUBRIC इति श्री महोयाध्याय विनयविजय गणी प्राकृतवधे पाध्याय श्री जसविजय गणि पूरति
 सपूर्णा ॥ श्री ॥ COLOPHON सवत १८५८ वषें माहमुदी १३ दिने सोमवासरे लिखित
रुद्रसिवचद प श्री अमृतविजयजी तत्शिष्य प श्री पुखाल विजयजी तत्शिष्य श्री कातिविजय
 जी तत्शिष्य प लक्ष्मीविजय वाचनार्थ लिपायो कइ श्री जुनेरनगर मध्ये श्री शातिनाथ प्रशदात् ॥

Final rubric श्री लौडि पोसाल गच्छि पन्यास दयासोमजी तत्शिष्य पिमा सोमजी पडनार्थ
 Then in black in another hand ग्रथसख्या श्लोक १८७८ ॥

A *sloka*, a *duha*, a conventional blessing, another *sloka*, and a rubric giving the number of *granthāgra slokas* as 1878, precede the final rubric

The two most recent printed copies (Bhavnagar, St 1990 (A D 1934), and Ahmada bad, A D 1941) conclude more briefly after the last *gathā* The Ahmadabad version alone mentions the number of *gathas* as 1,251, not 1,236, and the *granthagrantha slokas* as 1,825 not 1,878

Rānera is the same place as Reynel (A D 1516) and Reiner (A D 1553) of the Portuguese writers see Hobson-Jobson, s v Surat

A MS of this work appears as No 6 of the BMC Hindi and Panjabi MSS

109

MSS. Hin. C 17

Foll 104, 14×26 6 cm, 10 to 14 lines in a page 20 4 cm long, Nagari script dated Wednesday, 9 Pausa badi St 1936 (A D 1880) [25 Apr 1900]

Sripala caritra or *Sripāla rasa* (B)

Another copy of the preceding made at Benares The volume contains a commentary in Gujarati from the middle of the third *khanda* (fol 34a) to the end It is sometimes very full The work is described on the cover as *Sripala rāsau* in Marwāri and Hindi Begins after श्री in margin and Jain diagram श्री गुरुभ्यो नम श्री परमात्मने नम

दूहा कलपवेलि कवियण तणी सरसति करि सुप्रसाय

सिद्धचक्र गुण गावता पुर मनोरथ माय १

^१ From a versified colophon numbered 30-36 with four line stanzas, it refers to Hiravijaya sūri who had Akbar as his patron as a leader of the Tapagaccha corresponding to KH 568, vv 1-14 JGK vv 1-13 (bis)

अलिय तिघन सवि उपसभे जपता जिन चउवीस
नमता निजगुरु पयकमल जगमा वधे जगीस २

This extract is less modernized than the printed texts and even retains archaic spellings such as चउवीस not found in the Junnar MS (No 108) The present MS was copied from one written in Ujjain in St 1836 Śaka 1701 (A D 1780) as the colophon shows

COLOPHON इति श्री श्रीपालरास प्राकृत वधे श्री विनयविजय गणि शिष्य श्री हमेरविजय
श्री तेजविजय ग[णि] ततशिष्य उत्तमविजयजी शिष्य देवेन्द्रविजय लपिष्ठत सवति १८३६ वर्षे शाके
१७०१ प्रवर्त्तमाने ऊज्जैननगर मध्ये मिति वैशाख मासे शुक्लपक्षे तिथी ७ म्या वृहस्पति वासरे तारीक
४ ॥ खेतावर हरिचन्द्रेण लिपाम्यह (श्री सम्वत १९३६ पौष कृष्ण ९ वार बुध लीया कालीका प्रसाद
जोवा देया सो लीया)

The commentary begins ते गुणसुदरी कुमरी चोसठि कलानि जाण के तेहना नाम कहि के नत्य
१ अचित्य २ चित्रक ३ वाद ध(=४) and ends on fol 103b एऽनुभववतऽदभ ते दभ रहित तेहनी
रचना ते भले इसे करी सोभायमान कठे करी गायो इम भविक जीवने कहि के जिम पुर्ण
उत्कठित थाउ इत्यादिक cf JH 569

Date of composition (fol 104) सवत सतर साडसा १७३८ वरसे रही राजेर चामोसे
जी ॥ ९

110

MSS. Guj. I2

Foll 54, 22 9×12 cm, 18 to 25 lines in a page 17 8 cm long, neatly written small
Jaina Nagari script, dated Jālandhara, Sunday, Caitra sudi, full moon, Samvat 1781
(A D 1725) [COOMARASWAMY, No 48]

Śrīpala-rāsa

Another version of the story of Śrīpala, entirely different from the work of Vinayavijaya
and Yasovijaya of which it appears to be in the form of an extensive metrical exposition

Begins श्रीवीतरागायनम ॥ सकल पंडित शिरोमणि पंडित श्री ५ श्री सोमविमल गणि तत्सिष्य
सकलगणि गजेन्द्रगणि श्रीकुशलविमल गणि चरणकमलभ्या नम ॥ अथ श्री श्रीपालरास लिख्यते
॥ प्रथम दूहा ॥

कल्पवेल इण कतिथुगे । रिद्धि सिद्धि दातार ।
कामधेन कवियण तणी । बद्धि करण विस्तार ॥ १ ॥

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चितामणि मणिथी सरस । सरसति करि सुपसाय ।
 मूरखथी पडित करघा । कालिदास कहिवाय ॥ २ ॥
 कवियण कौडगमे करी । जिणधारी धरि ध्यान ।
 वीणापुस्तकधारिणी । तु निरूपम ज्ञान निधान ॥ ३ ॥
 ब्रह्माणी वरदायिनी । कवि मुखमडन जेह ।
 ह प्रणमू पथ तेहना । गणधर प्रणमी तेह ॥ ४ ॥

The MS is incomplete, ending at verse 11 of the fourth *khanda*. In the following colophon written in red ink at the end of the third *khanda* it is stated that the copy was made at Jālandhara in St 1781 by Sundaramāṇikyavimala gaṇi, disciple of Rāma vimala gaṇi (possibly the author of the work),¹ who was the disciple of Kuśalavimala gaṇi, the disciple of Somavimala gaṇi.

COLOPHON सकल पडित शिरोमणि पडित श्री श्री श्रीसोमविमल गणि तत्सिख्य श्रीसकलगणि गजेद गणि श्रीकुशलविमल गणि शिष्य पडित श्री श्री श्री रामविमल गणि शिष्य गणि सुदरमाणिक्य विमल लिखित ॥ स्व आत्मार्थे ॥ सवत् १७८१ वर्षे मिति चेच मुदि पुर्णमास्या रविवासरे ॥ लिखित श्रीजालधर नगर

III

S. 3287 a

For description see *Sans Cat* 7669, 18th century

Gloss on the *Śrīpālakathā*

The poem is written in Āryā metre in Prakrit and is by Ratnaśekhara, pupil of Hematī-laka. It consisted of 1,341 *gāthās*, of which only 594 are reached in the MS. The *Berlin Catalogue* 11 1022 shows that the story (named as above) was written out by Ratnaśekhara's pupil, Hemacandra, in St 1428 (A D 1372).

The gloss, although confined to 12 pages, is a close translation of the Prakrit. It begins after an introductory couplet in Sanskrit

श्री गणेशाय नमः
 अरिहत प्रमुप नवपद ध्याने रिदय कमल माहि
 श्री सिद्धचक्र महिमा उत्तम काव्य कहिखु १
 इण हीज अवतीपे दक्षिणा भरताई मध्यखड माहि
 घणा धन धान्य समृद्ध भयो मगधनामादेश जवत प्रसिद्ध २

¹ Rānavimala gaṇi disciple of Kuśalavimala gaṇi disciple of Somavimala gaṇi wrote the *Sāmbhāṣya vyāsa nirṇaya rāsa* at Aurangābād in St 1762 (A D 1706) JGK. III 1409

जिहा उपनो श्रीवीर प्रभुनो तीर्थ जगमे विलस्यौ
 ते मगधदेश सविसेस तीरथ भापाइ कह्यौ गीतारथ ३
 ते मगधे तीर्थ विषे मगधदेस तिहा राजगृही नामा नगर प्रधान छः
 वै भार अने विपुल गिरपरवत सोमित परि सर धानक जेहनु ४
 तिहा श्रेणिकराजा राज्यपालइ विभुवनमे विष्यात
 श्री वीरजिन चर्ण भक्त व्याधि उद्याज्यौ जिणे तिथंकरगोच ५

There are occasional spellings which show Marwari influence, and च is used in differently with ख

112

S. I632

Fol 99, 24 8×11 5 cm, 15 lines in a page, about 19 cm long, Nagari characters, 18th century [COLEBROOKE]

Śinhāsana-batrasī (A)

A Jaina metrical version, written in Gujarati under Marwari influence, by Muni Hirakalasa (or simply Hira), disciple of Jinacandra Suri V, of the Kharatara gaccha¹

Begins श्रीगुरदेव्यासारदाजीनम ॥ श्रीगणपतयेजीनम ॥ अथ सिंघासन

वतीसीरी चोपई लिपते ॥ अथ धूरि दूहा
 असाही श्रीरिपभप्रभु मुगल्या धर्म निवारि
 कथा कइ विक्रम तणी जसुसाको सुविस्तार १
 शाको वरख्यो दानथी दान बडो ससार
 वलि विशेष जिन सासणे बोल्या पाच प्रकार २
 अभय सुपाचादान विज प्राणिय मोष प्रसंग
 अनुकपा किरति उचति ए विज दाने भोग ३

The date of composition, Samvat 1636, is mentioned at the end of the 10th, 15th, 21st, and 30th tales, and the date of completion of the work 2 Asvina badi, S 1636 (A D 1580), in the author's concluding verses—The place is possibly Dih(l):

In the colophon at the end of each tale the image narrating the story regarding Vikramāditya to King Bhoja is designated by a female name as follows

1 Fol 1b Jayā	in 1 050 verses
2 „ 43a Vijayā	, 40 „
3 „ 45b Jayavati	, 22 „
4 „ 46a Aparājita	, 73 „

¹ See the last verse of the 2nd and 12 tales (fol 45a and 62a)

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5.	"	49a. Jayaghoṣū	"	20	"
6.	"	50a. Muñjaghoṣū	"	49	"
7.	"	52a. Lilāvati	"	45	"
8.	"	54a. Jaisenū	"	12	"
9.	"	54b. Madanasenū	"	17	"
10.	"	55b. Madanamañjarī	"	13	"
11.	"	56a. Śringārakalikā	"	54	"
12.	"	58a. Śringārakalī	"	88	"
13.	"	62a. Ratipriyā	"	36	"
14.	"	63b. Naramohinī	"	106	"
15.	"	67a. Bhoganidhi	"	21	"
16.	"	68a. Prabhāvatī	"	32	"
17.	"	69b. Suprabhāvatī	"	50	"
18.	"	72a. Chandramukhī	"	15	"
19.	"	73a. Anaṅgadhvajā	"	19	"
20.	"	74a. Kuranganayanā	"	15	"
21.	"	75a. Lāvanyavatī	"	43	"
22.	"	77a. Saubhāgyamañjarī	"	49	"
23.	"	79b. Chandrikā	"	28	"
24.	"	80b. Haṃsagamanā	"	88	"
25.	"	84b. Vidyālatā	"	21	"
26.	"	85b. Ānandaprabhā	"	29	"
27.	"	87a. Śīśikāntā	"	27	"
28.	"	88b. Rūpakāntā	"	23	"
29.	"	90a. Devapriyā	"	15	"
30.	"	91a. Devanandā	"	27	"
31.	"	93a. Padmāvatī	"	46	"
32.	"	95a. Padminī	"	31	"

The last tale concludes on fol. 97a. The author has added an epilogue of seventeen verses giving a summary of the work, a list of the names of the thirty-two narrators (as given above), with an ascription of praise to his *guru*, and the date of the completion of the work.

Fol. 98. COLOPHON.

श्री परतरतर गणहर गण गोयम समो
 नित उठी रे श्री जिनचंद्र सूरिय नमो
 तसु गहि रे संपति पाठक गुणनिजो
 वदवादी रे श्री विजयराय वसुधातिलड २४
 छद

बमुधातिलउ तमु सीस वोल्द सघनै आग्रहि करी
देसइ सवालपिडिहि नयरी सद् जे आणद भरी
सबत सोलह [स]इ क्कीसइ बीजि आमु वदि कया
तिहा कहिय शिहासणवनीसी हीरकलश सुणी यथा २५

See JGK 1 237

II3 S. I57I c

Foll 32 (numbered १२ to ४३), 25 5×10 8 cm, 15 lines in a page, 22 9 cm long, Nagari characters, 18th century [COLEBROOKE]

Śinhāsana-battisi (B)

An imperfect copy of the preceding, wanting the first eleven leaves The copy ends abruptly at the ending to the twentieth story The number of verses in each tale differs from that in the preceding MS The text is written in different hands and is spaced between groups of two or three words

II4 S. 2040 and 26I3

Foll 584, 25 5×28 cm, 11 and 12 lines in a page, 21 6 to 22 9 cm long, large well-written Nagari, 19th century [GAIKWAR]

Śinhāsana battisi

A metrical version of the Sanskrit *Dvātrīṃśat puttālīka*, or Tales of the thirty two images of the throne of King Vikramāditya By Śāmalā Bhata

Begins (2nd tale) श्रीगणेशाय नम ॥ वारता भामणनी ॥ पुतली सुभगनी ॥

दोहा ॥ सीमुषे सेवु सारदा हसबाहनी मात ॥

वेणुपुस्तक धारिणी वाणि वेद बीपात ॥ १ ॥

भमतनया भमरुपिणी भमविदा भरपुर ॥

नीरमल नाम नारायणी नारायणनु नुर ॥ २ ॥

जिह्वे तुठी सारदा कवी केहे वाणा कोड ॥

मतदेयण तु मावडी माटे रऊ करजोड ॥ ३ ॥

These two volumes contain only eighteen of the thirty-two tales each with a separate foliation They are not in the same order as in the printed edition Their names are as follows, the serial number in the printed edition¹ being indicated in parentheses

1 Fol 1 Vipra-ni vārtā (2)

¹ *Batrīla putālī nī vārtā* Ahmadabad 1911

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- 2 „ 30 Bhābhārāma-nī v° (19)-
 3 „ 61 Kamala-nī v° (3)
 4 „ 82 Kātha-nā ghodā-nī v° (16)
 5 „ 128 Pankhī-nī v° (17)
 6 „ 170 Strī-charitra-nī v° (29)
 7 „ 204 Harana-nī v° (1)
 8 „ 221 Dhanavanta Śetha-nī v° (8)
 9 „ 236 Rūpāvati-nī v° (31)
 10 „ 296 Śukasārīkā-nī v° (28)
 11 „ 336 Gardhavasena-nī v° (10)
 12 „ 378 Vaitāla-nī v° (20)
 13 „ 410 Abolā rāni-nī v° (6)
 14 „ 437 Bharthari-nī v° (30)
 14 „ 474 Nāpika-nī v° (7)
 16 „ 498 Kalasa nī v° (11)
 17 „ 522 Simhaladvīpa (or Padmanī) nī v° (4)
 18 „ 553 Mādhavānala-nī v° (26)

Sāmala Bhata, son of Viresvara, was born at Venganapura (the present Gomtipur), a village near Ahmadabad, c A D 1700. He was a Śrīgoda Mālavi Brahman, his patron was Rakhidāsa, a Pātīdāra landholder.¹ At the conclusion of the last (32nd) tale in the printed edition, which is not included in this collection, S 1777 (A D 1721) is given as the year in which this work was commenced.

See BMC Guj MSS, No 47

115

S. I354 c

Foll 12, 26 6 × 11 5 cm, 14 and 15 lines in a page, 21 6 cm long, Jaina Nagari script, 18th century [COLEBROOKE]

Susadha-caritra

A Jaina legend in verse. By Brahma śīśya, *alias* Vinayadeva sūri, disciple of Pārśva-candra sūri

Begins श्रीगुरुभ्योनम ॥

मुपकरि श्रीजिनसासन राय । वीरजिण्दह प्रणमठ पाय ।

श्रीगुरचरणे नामउ सीस । सुसद कथा भाषिवा जगीस ॥ १ ॥

भगध देस राजगृह ठाम । चैरे गुणसिल इणर नामि ।

समोसरया एक अक्सरि वीरि । जयणा धर्म प्रहपर धीर ॥ २ ॥

¹ *Gujarāṭa and its Literature*, Kanayyalal M Munshi (Bombay), 1935) pp 203-4

सयसासण आहार विहार । आचारइ सीपवइ विचार ।

जयणा जे पालइ नरनारि । पापकर्म नवि होइ तमु धारि ॥ ३ ॥

The story is told in 253¹ verses, and is taken from the *Mahānīstha sūtra*. It is dated Samvat 1593, the date being expressed in the last verse by the numerical terms *मुवन यह शर चदति*. The author has also written a commentary on the *Jambūdvīpa prajñāpti*, in which he calls himself Brahma muni. See Bhandarkar's *Report*, 1883-4, pp 143 and 448.

Ends

श्रीपासचद्र मूरिदवर । चरणजुगल पणमेवि ।

ब्रह्म शिष्यए वर्णव्यउ । मुसठ चरिच संवेवि । ५१ ।

महानिसीयइ एहनउ छइ सवध विचार ।

अपर यधि दीवउ बलि । तिहथीए उधार । ५२ ।

मुवन यह शर चदति । वरसि कहिउ धरि गग^२(?)

भणउ गुणउ मगलकरण । जिम ऊइ मुप अमग । ५३ ।

इति श्रीमुसठ चरिच समाप्त ॥ शुभमवतु ॥ लेप^० वाठ^०

Mohanlal D Desai in JGK i, p 152, gives some additional details from the *Atīhānska rāsasangraha*. Brahma's original name was Brahmakumvara and he was the son of the Solanki King Padmarāja Vijayadeva, who became a *sūri* before him, conferred *sūri*-ship upon Brahma and gave him the name of Vinayadeva. In St 1602 Vinayadeva *sūri* founded the Sudharma gaccha at Burhanpur. He died in St 1646 (A D 1590). Vijayadeva *sūri* cannot therefore be, as Bhandarkar supposes (op cit, p 143), the same as the Vijayadeva who obtained the *Surtpada* in St 1656.

Brahma wrote other works under the name of Vinayadeva *sūri* (see JGK iii 605 foll) in St 1632 and 1634, his last work as Brahma being composed in St 1612.

Buhler 287

II6

Foll 10, 26 6×11 5 cm, fairly well written Nagari, 80-100 lines in a page, no margin, 19th century [BUHLER]

Bālārabodha of the Kumārapāla carita

A narrative of the life of Kumārapāla, King of Gujarat (A D 1143-72), the patron of Hemacandra, by Jayasingha *sūri*, pupil of Kṛṣṇa *rṣi*, in St 1422. The date of copying the MS is not mentioned. It begins fol 1.

श्री । कुमारपाल वशावली । चौनुक्य एहवे नाम उत्तम चची पराक्रमी ययो । तेथी चौमुक्य वश ययो । तेथी घणा यया । अनुक्रमे सिंहविक्रम राजा ययो ।

¹ In the short extract given in JGK iii p 606 the number of the verse ending with *sukha abhāṅga* is 243.

² v1 उधरि रग JGK iii 606

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The work is divided into ten *sargas* *Sarga* I ends fol 2, *s* II fol 2, *s* III fol 4, *s* IV fol 4, *s* V fol 6, *s* VI fol 6, *s* VII fol 6, *s* VIII fol 7, *s* IX fol 9, *s* X fol 10

On fol 10 the dates of Hemacandra's life—birth St 1145, *dikṣā* St 1157, *sūri* St 1166, death St 1229—are mentioned The date of Kumārapāla's death is mentioned on the same fol , St 1230

It ends fol 10

ए चरित्र श्लोक पद्यबध श्री कृष्णचपीना शिष्य श्री जयसिध मूरि रचना करी । स १४२२ वरसे यथायथ छ हजार साडवीस श्लोक परिमाण चरित्र के ते चरित्रमाथी हेमाचार्य अन चौलुक्खनो सबध जाणवनि वार्त्तारूप कतायों छे । इति कुमारपाल चरित्र बालावबोध सपूर्ण । श्री ।

Thus, as mentioned in the colophons, the MS was copied from one written in St 1422 Keith's suggestion in *Sans Cat* 7634, that this *Balavabodha* is a summary of the work by Jinamandana Gani is evidently wrong

P B P

117

S. I57I a

For description see Rajasthan Catalogue, No 1

Commentary on the *Prthvirajaveli* (*Kṛṣṇa-Rukmini-velī*)

The first comments are interlinear glosses sporadically interspersed with Sanskrit glosses They occur on the first folio after the words श्री पते कथन and मूकेन and begin वाचाल ऊठ यथिल मनसा सार्द्ध धावमान मारग

The first connected commentary in Gujarati is on fol 6a, which has a Sanskrit commentary in the top margin

Left margin किरि जाणे । काजलरूप जल वाल्यो छद् । इम बाण वरावरी नयन बाण समर्थ्या
= ४ = नासिकारूप हृडि । मुहुरूपी झुसरिका = अलक समास्या के सनि लाट उपरि छद् लाट वक्र
चीकली ते = ५ = जजाणे विसहर सर्प तियारी राशि ऊढ =

The commentary is continued in the right and bottom margin On fol 17a, top margin, the commentator commenting on verse 93, l 2 (verse 94 in Tessitori's text *Bibl Ind* N S 1423) पृथुवेलिकि पचविधि प्रसिध प्रनालि ॥ आगम निगम कजि अघिल ।

lapses for a moment into Dingala

पच प्रकार आगम कहा । सूच भाषा निर्युक्ति टीका [] ५ जिंका रूप यथरी निगमरस काढवारी
प्रकट प्रनालि छद् = २

The commentator has taken Gujarati as his literary model but is not always able to keep out the influence of Dingala The indications of Hindi influence are doubtful

For description see Rajasthan Catalogue, No 2, 18th century

Bālābodha on the Sri Velī (Kṛṣṇa-Rukminī-velī)

This Old Gujarati commentary on the story of Kṛṣṇa and Rukminī is interlinear and very full. It is slightly modernized, that is to say, the copy may have been made late in the 17th or early in the 18th century. The margin of the last folio, 47, contains two verses apparently copied from the preceding MS. No 117 dated St 1735, and in this way the earliest limit of date is fixed. These two verses show St 1638 as the date of composition of the poem, but the commentary follows the date of the main text, St 1637.

Begins श्री हर्षसारसदगुह । चरणजुगोपाक्षि लच्छविज्ञान ॥ विदधाति शिष्य निधानोऽर्थं बलया बालबोधकते ॥ १ ॥ राउ श्री कल्याण मल्लपुत्र राजा श्री पृथ्वीराज राठउड वशी यथनी आदर मगल निमित्त इष्टदेवतानर नमस्कार करइ ॥ पहिलउ परमेसरनर नमस्कार करइ बली सरसती वाग्वादिनीनर विद्या भणी नमस्कार करइ ॥ चीजउ सदगुह विद्यागुरुनर नमस्कार करइ ए तीने तचसार विज्ञ लोके सुपदायी ॥ साक्षात मगलरूप श्री छण गुण गार्जज वयाणीजइ । माधव श्री लपमी वरइ तरइ जे बाहइ ते पामइ ॥ ए च्यारेही मगलाचरण करी श्री छण रुक्मिणीनी गुण स्तुति करइ ॥ १ ॥ हिवइ कवि आपणउ अभिप्राय कहइ जिण रु कपाय ते गाइवा । तेहनो यशो रूपगुण ॥ कहिवा भणी मइ प्रारभो कीधो है पर ते केहवो छइ सचर जतम गुणसहित छइ ॥ ऊ ज्ञानादिक गुणइ करी रहित कु ॥ इहा दृष्टात कहइ । किरि नियाइ । काठ ऊपरि चिचाम[ण]कीधी पुतली । ते आपणइ करि कहता हाथइ करी ॥ चीतारा कह ताई चीवण नागो तिउ जिण ऊ कपायउ ते गावता असभव ॥ २ ॥

Ends रुक्मिणीनउ रूप लक्षणगुण कहिवा भणी ॥ समरथी क कुण समर्थ नर छइ । अपि तु कोनही पर मइ साहरी मतिनर अनुसारइ जिमा जाण्वा तिसा इषि यथमाहि कइता । तिण कारणइ ऊ गुहारउ बालक कु मुझ कप[क]रि छपा करिन्हो ॥ ३०३ ॥

COLOPHON कियइ वरमइ ए यथ हथो ते कहइ ॥ अपम पर्वत ७ सचरजतम गुण ३ अग पदग ६ मनि चट्टमा १ । सवत् १६३७ वरमइ ए यथ हथउ श्री लपिमी पर गावता लपमी पामीयइ ३०४ ॥ इति श्री बलयावपूति समाप्ता ॥ श्री मुञ्जलगरे निविता प्रतियि ॥

Harṣasāra is unknown, as also Lacchavijñāna the author of the commentary.

119

S. 2354

For description see *Sans Cat* 7653, A D 1786

Commentary on the *Balinarendrākhyānaka* or *Bhuvanabhānu-kevali-caritra*

The story tells of King Bali, who afterwards became the kevalin Bhuvanabhānu. The author is unknown, possibly Indrahamsa, who wrote versions in Sanskrit (St 1554) and Prakrit (St 1557), Harikalaśa or Vijayacandra (see Velankar, *Jinaratnakosa*, s v). The main text is in Sanskrit and the Gujarati interlinear commentary was composed by Tattvāhamsa gani, disciple of Rājāhamsa gani (A D 1745) at Cambay. The scribe was Vṛddhihamsa gani, disciple of the commentator.

The commentary begins श्री गुरुने नमस्कार करु छुड ॥ a Sanskrit sloka ॥ इति श्लोक जाणवो ॥ अस्ति कहेता छद् एहज जवुद्धीपने विपद मेरु थकी पश्चिम विदिसनइ विपद गधीलावती नामा नाम छे जेहनउ एहवी विजय ते गधीलावती नाम विजयनइ विपद वासक आवास छइ सपदानो स्थानक छे समय जेहनउ बीजापण विलास्यानउ घर छे

Fol 158a, comm 1 9 सवत् १८०१ वंश फागुण मासे अतिशयि भलो एहवो सित्त क० शुक्ल पत्ते ३ तिथी शुनी वासरे

Fol 158b, comm 1 3 तेहनो टवार्थने ते पडित श्री तत्वहस कयों छे श्रीदेवगुरु प्रसादथी श्री erasure लोहदी पोसालग छे श्री स्थभतीर्थ बिदरे विरचित

Fol 159 COLOPHON सवत् १८४३ ना पीप शुद्धि ५ वारसोमने दिवसे भवनमानुनु चरीच पुरु थयु छइ प० श्री ५ श्री विनयहसगणि तत्शिष्य प० श्री ५ श्री रत्नहस गणि तत्शिष्य प० श्री ५ श्री राजहस गणि तत्शिष्य प० श्री ५ श्री तत्वहस गणि तत्शिष्य पाय रजरेणु समान प० बुद्धिहस गणि लखित इति भद्र

Another copy of the main text described by Schrubring in *Jaina Handschriften*, 1944, p 531 (No 1039) has no commentary

120

Buhler 91

Foll 25, 20 4×8 9 cm, 16 to 17 lines in a page, Nagari, St 1814 (A D 1758) [BUHLER]

Vetāla pacaviśi

After a Dingala benediction (see Raj Cat, No 10) the story begins अथ कथा प्रवध ॥ दक्षिण देशने विंशे प्रस्थानपुर नगद । तीहा विक्रमादीत्य उज्जैणी नगरीनो राजा । मुख्य प्रधान मुहता सहित सभा माहि धरटो केहवो के सोहर

The language is Old Gujarati of a very late stage, approaching nearer to modern Gujarati. The *dūhās*, which are frequently quoted, are greatly influenced by Marwari and can be regarded as Rajasthani.

Fol 15b, 1 5

મુરખ ઘર લપમી મલી અહ વલ્યા અકુલીન ।
મહિલા માને નીચ કુ વરસો મેહ ગિરીઝ ॥ ૧
વુચારી સત્ય ના કહે કામ પવિત્ર ન હોય ।
કામ ન વિચરો ડપસમદ રાજા મીચ ન જોય ॥ ૨

વાર્તા — એહવા દૂહા કહી ચોર હસ્યો । પહે તુરત રોયો । એહવી વાત મહો વોચ્યો । માહારાજ ચોર પહિલા હસ્યો પહે તુરત રોયો તે સુ કારણ ? નહિ કહિ તો હીયો ફૂટી મરીસ । રાજા વોચ્યો । પહિલા હસ્યો તે તો ચોરે જાણુ સાહની બેટી રમા સરપી માહરે ઘરે આવસી । પહે રોયો તે જાણ્યો રાજા નહી છોડે નો એ વાન મન માહિ રહેસે ।

The paper and handwriting are not the same throughout, though the MS is carefully written

The MS was written in Bikaner on the 11th day of the dark half of Phāguna St. 1814. It ends fol 25b

કથા ઝૂંડ મનભાવની ડપની વિકાનેર ।
ચહિંગા જન સામલદ મિલ ૨ રુચિમુ ફેર ॥ ૨
કૌતુક કુઅર અનુપસિદ્ધ કેરે લિપે બનાદ વાન ।
પચવીસી વેતાલની માયા કહી વજ્ર માય ॥ ૩

હતિ ય્રી વેતાલ પચવીસી સપુર્ણમિદ ૨૫ । સવત ૧૮૧૪ ના વર્ષે ફાગુણ વદિ ૧૧ દિને લખિત મુ રાજેન્દ્રસાગરેણ । દિવસ ૫ વપોરે પૂર્ણ કીધો છે । દૂહો

પહે ગુણે જે સામલદ અર[થ] સહે વની ડુગ્ધ ।
સો નર પક્તિ મા સિરિ જહિ તો સવ છે અવુગ્ધ ॥
યાદુગ પૂતક દૃષ્ટવા તાદુગ લખિત મયા ।
યદિ ગુદમગુદ વા મમ દોમો ન દીયતે ॥ ૧
અનાદ રધે સ્યનાદ રધે રધે સિયલ વધનાત ।
મુર્ખ હને ન દાતય એવ વદિ[તિ] પુતિકા ॥ ૨

હતિ સપુર્ણ ય્રી ।

P B P

III SCIENCE

121

S. 2223

Foll 60, 23 4 × 12 7 cm , 15 to 17 lines in a page, 6 35 cm , long, bold Nagari characters, 19th century [E I COMPANY]

Asvanām osada

Medicinal remedies for horse complaints

Begins श्रीगणेशायनम ॥ अथ अश्वना ओषद् लघो हे ॥ घोडाना वलानो ओषद् ॥ साजीयार कुटा । ४ । भार ॥ पारा पापडीओ कुटा ३ भार ॥ टकणपार कुटा । १ । भार ॥ काली मरी कुटा ८ भार ॥ काली जीरी कुटा ४ भार ॥ कडु कुटा ८ भार ॥ सीधा लुटा । ४ ॥ भार ॥ एवाना सात ॥ ७ ॥ भेला करी वाटी कपड छाण करवा ॥

The work is anonymous At the end of fol 29b is the following colophon by the scribe Pandya Trikamajī

इति श्री अश्व ओषद् यथाप्रति लिखित पड्या श्रीकमजीयेन लिखावित कुञ्जर श्री ५ बाबाजी वाचताये ।

राउ is overwritten above कुञ्जर and ७ above ५

Ends (fol 29b) अथ भगदरनु ओषद् ॥ पापटनी पाड काढीने वाटवी ॥ तेउपर अडाडीने पाटी बाधवो ॥ ते दाडे बीजे छोडवो ॥ वली बीजे बाधवो जामुधी करार थाए त्वामुधी बाधवो

The remaining thirty one folios are not so carefully written and are not numbered nor paginated and contain no rubric. They end with the words पछे बीजे दाडे कीरीआतानी पागडी तथा बीरीआली उकालीने पावी ॥ श्री ॥

122

S 2334

Foll 156, 27 3 × 23 4 cm , 12 to 17 lines in a page, Nagari, 19th century [GAIKWAR]

Tibba Mulatāni

A collection of prescriptions for the cure of ordinary ailments By Munasī (Munshi) Bhāgacanda

Begins श्रीगणेशायनम ॥ अथ कीताव तीव्र मुलतानी भागचद लिखावित ॥ अथ माथो दुपे तेहनु अपद ॥ सुठ । केसर । साकर । ए सर्वे समभाग मासा २ बेलईने परल माहे परती पळे घृत गायनु ताजु दमडी ६ भारना पीह लावी नाश दीजे तो शिरनी व्याधि टले ॥ वली वे दजीरनी जड । ह्याया माहे सुकवीने पाणी माहे घसी माथे तथा पगने तले चोपडीए तेले वायु धकी माथु दुपतु होए तो समे ॥

At the end of the work is an index giving the contents of each page, from the heading of which it appears that the prescriptions have been taken from the *Zakhrāh* : *Khuārazm shahī*, a Persian work on medicine by Ismā'il al Jurjānī¹ of which a Hindustani translation made by Hādī Husain Khān was published at Lucknow, 1878

The work ends with the following recipe for the preparation of a medicament for perfuming the body and making the hair soft

वली अगर १०० द्रम भार अधिक चर्यों करीने गुलावना पाणी सु केशर काढीने ते माहे भीजवी रापीए ॥ पळे सुकवीए ॥ सुक्या पळी वाटी भूको करीए ॥ पळे ते माहे कसुरी १५ द्रम भार । कपूर २ द्रम भार । ए वे वाटी भेलीने गुलावना पाणी सु भेली मसलीने टीकीउ वाधीए ॥ पळे ते टीकी माहे थो टीक १ एक लई पाणी माहे पला लीने वालने चोपडीए तथा शरीरे मर्दन करीए तो सुगंध नीकले ॥ वाल नरम थाए ॥

इति अरगाजा विधि सपूर्णम् ॥ ए अरजो (sic) शरीरना पोडानो छे ॥

The name of the compiler is given at the head of the index, fol 153^a तीव्र अपीरा पारजमिसाई उपरेथी ओपद उतराव्या मुनसी भागचदे ॥ तेहनी जमी छे ॥

The script is of interest as it does not yet use the cerebral *l* and is uncertain in its use of the *aksara* for *o*, of which it uses four forms

123

S. 25II

Fol 394 (No 349 repeated), 27×14 cm, 10 and 11 lines in a page, 20.4 cm long, large Nagari script, dated Sunday, Jyestha badi (new moon), Samvat 1863 (A D 1806) [E I COMPANY]

Yoga-ratnakara

A Jaina metrical work on the Ayurvedic system of medicine By Nayanasekhara muni, disciple of Jnānasekhara of the Ancala gaccha (verse 492)

Begins श्रीगणेशायनम ॥ श्रीधन्वतशयनम ॥ श्रीगुरुभ्योनम ॥ अथ योगरत्नाकर चीपे लिख्यते ॥ सरसति बुध मुखदायक सदा ॥ ब्रह्मणी रुड विप्यात ॥ वक्षित फल मुन्न दीजीर ॥ मया करो मुन्न मात ॥ १ ॥

¹ See Rieu's *Pennan Catalogue* p 466 b

तुम नमि सुप सपजे ॥ नवनिधि होइ तुल्य नाम
दुख दोह्य दूरे टले ॥ सीझि बखित काम ॥ २
माता मागु तुम कने ॥ आपो वचन विलास ॥
नाम लेयता तुल्यतणे ॥ पुहचे सवि मन आस ॥ ३ ॥

There are several notes in the margin The work appears to have been taken from a Sanskrit source

It was completed on Wednesday, 2 Śrāvana-sudi Samvat 1736 or A D 1680 (verse 491) Other MSS make it 3 Śrāvana

Ends
गुण कीधे जे निर्गुण घाइ ॥ भरी पापी ते दुरगत जाइ ॥
पुण ए उपदेस अम तणो ॥ पर उपगार करजो घणो ॥ ५ ॥
बलि सीप सुणो सजन ॥ ए उपगार करे ते धन्य ॥
ए उपगार टले सवि शुल ॥ पर उपगार ते धर्मनु मूल ॥ ६ ॥
धर्म तणी मतिहिइ धरि ॥ जिव दया बलि पालो परी ॥
सुप सपति बलि भोग रसाल ॥ जेहयी होए भगलमाल ॥ ७ ॥

इति श्रीयोगरत्नाकर वैद्यक शिरोमणि ग्रन्थ संपूर्ण ॥ सवत १८६३ वर्षे जेष्ठ वद अमास
रविवासरे ॥ श्रीरघु ॥

The language is termed *prakṛta bhāṣā* (verse 484) Appended are five verses called वालानो प्रतिकार, and five leaves containing an index to the contents of the work

Other MSS are described in JGK II, p 351, III p 1325 A list of *gurus* of the *Pālitāni śākhā* is given, verses 97-99

124

S. 3400 ea

Fol 1 (307a of vol), brown paper, 18 4×17 1 cm, clearly written in Nagari, 17th century [9 Oct 1914]

Bāra rāsanum phalasapharanum

A list of the signs of the zodiac so far as they affect travelling

Begins श्री नम सिद्धे ॥ मेप चद्र मार सलामत आवर पुपचद्र मार सलामत लाम साधि
आवर । मिपुन चद्र मार कार एककट चार ॥ कर्क लाम घणो ऊइ ।

The use of the Perso-Arabic words *safar* and *salamat* and the curious *salūmatta*, spelt also *salamata*, are noteworthy

Inset in the page is a diagram headed by the words धर्म, अर्थ काम मोक्ष under each of which is a series of *aksaras*

COLOPHON इति वाररासनु फलसफरनु ॥ १ ॥

125

MSS. Mar. D 7 b

Foll 78-126, 31 7×19 cm, 26 lines in a page, well written Nagari on paper water-marked '1823'

Gujarātī bhāsānum vyākaraṇa

An elementary grammar of the Gujarati language

Begins अविच्छिन्न परंपरागत वाक्यबोध लिपिशिवा लोकव्यवहार काई काई शास्त्रीय कल्पना अने युक्ती एओनु अवलवन करीनि मुख बोधार्थ गुजराती भाषामा व्याकरण लखे हे

प्रकरण १

व्याकरण अने तेना अवयव एओनो विचार

व्याकरण एटले अर्थना अनुसंधाने शुद्ध अने सार बोलवानी विद्या । ते छंदे प्रकारे समजमा आवी एटले शुद्ध लखवु ए तेनी पक्वडे सहजज हे ।

The grammar is anonymous It is written on precisely the same model as the Marathi grammar which precedes it, and is evidently by the same author It contains simple rules on orthography, the declension of nouns and pronouns, conjugation of verbs, rules of Samāsa, and formation of derivatives by means of prefixes and suffixes The Marathi grammar is in twenty two *prakaraṇas*, this ends abruptly in the middle of the twenty first

125 A See p 137

IV

HISTORICAL DOCUMENTS

126

MSS. Guj. I

Foll 156, thick country paper, 29 2 × 15 8 cm ; 14 lines in a page, bold clear Balbodh Nagari, in European book-form but with inch-wide margins bounded by double red lines A D 1848 [5 May 1931]

Translation of *Siva-chatrapaticem caritra*

This is a close translation of the famous work by Kṛṣṇājī Ananta Sabhāsada. It bears the title शिवाजीने वखर on the first fly-leaf and on the opposite end-paper is written 'Copied from a MS in the possession of Jibawa Virabhaee Rhatore, Mamladar of Dholka, Oct^r 10th 1848 being the translation into Guzratī of a Maratha History of Sivaji'

Begins श्री गणेशाय नम ॥ श्री मत माहाराज राज्या धिराज्य राज्यमान्य राजेश्री राजाराम कृष्णपतिनि सेवामा विनती सेवक कृष्णाजी अनंत सभासद विज्ञापना एवी जे

and ends fol 155b, l 10 ते उपर्य कर्नाटकमा हवीरराव फोज सुधा तथा रघुनाथ नारायण सु [read सु] क्या हुता ए समाचार बकाजी राजा येजा सामलीने पोतानी फोज मेलवीने हवीरराव उपर्य चालीने आवी ने हवीरराव उपर्य चालीने आवी' ते सभे हवीररावत तथा ईशम अगणीत बकाजी राजा हुता तेमने एमने युध थयु राजाना पुण्य प्रतापे भाग्योदये हवीररावनी फोज भागी युध धुरधर धईने अगणीत रणमा पड्या corresponding to the Marathi त्या उपरि कर्नाटकात हवीरराव फौजेनिशी व रघुनाथ नारायण डेविले होते हे वर्तमान बकाजी राजे यास कळोन राजियानी आपली फौज व पाळेगाराची फौज मिळविली आणि हवीरराव यावरि चालन आले ते समयी हवीरराव याचे चौगुणी घोडा राजत हशम अगणित बकाजी राजे याचे होते मग यास त्यास युध झाले मग राजियाचा पुण्यप्रभाव अधिक आणि भाग्योदय हवीरराव यानी बकाजी राजियाची फौज मोडिली माटे युध जाहिले अगणित रण पडले (p 71, last line, to p 72, l 6, of Kāshināth Narāyan Sane's second edition, A D 1889 (pp 4-84) with English sub title 'Life of Sivaji')

The translation includes certain phrases omitted in Jagannāth Lakshuman Mankar's English translation *The Life and Exploits of Shrivaji*, 2nd ed, Bombay, 1886

¹ The dipology here is a temporary expedient prior to a revision of the rendering

HISTORICAL DOCUMENTS

The Gujarati (fol 154b, l 12) uses the form **केटलाक** (not the older **केतलाक**), but not the cerebral **क**, although it was already in use at the date of the Marathi version (A D 1694, see *Catalogue of Marathi Manuscripts*, No 140) There is a MS of this *bakhara* described under id, No 139

127

MSS. Guj. 5

Fol 1, 23 4 × 10 8 cm, 21 lines in a page, clear Nagari, late 17th century

A memorandum written for the Rānā of Udaipur

This is the first folio of a memorandum written for the Rānā of Udaipur (if Rājā singha I, the date will be between A D 1652 and 1680) It contains lists of legendary Brahman rulers, an incomplete list of the Rāwals of Chitor beginning with Bāpau and ending with the ruling (?) Rānā of Udaipur Lists follow of the astronomical mansions, diseases, countries of the world, and a short chronological account of the conquest of Gujjaradeśa by the Mlecchas (*sic*) ending with the capture of Ahmadabad (Ahmadā vāda) and the date Samvat 1662, 14th day of Kārtika sudi

Begins **उदयपुर राणा पाट लिखते राजा मुदरसन १ अप्रिवर्त्त २ सोमदत्त ३ सीलादत्त ४ रावल वापह नागोरनो वासी तेणि चिचोड चिचाग मोरी कक्तिथी लोधो तेहनी पट्टावली प्रथम रावल वापठ १**

Ends **गुजरातिमध्ये पातस्याह अकबर आब्यो अहमदावादे तस्य राज्य वर्ष ६२ दिन ८ राज्य स १६६२ वर्षे कार्तिक सुदि १४ दिने**

From the language the date of writing might even be of the 18th century There are signs of modernity in the spelling but not to such an extent as to suggest that the MS is a copy of an older memorandum The date is apparently intended for that of Akbar's death 5 Oct 1605

128

MSS. Mar. D. 26

Foll 5 (List of Treaties) pp 1-321 (Treaties) foll 3 (Index) 29 8 × 19 cm English, Persian Marathi, Arabic, and Gujarati A D 1798-1832 [BOMBAY GOVERNMENT]

Treaties between the British Government and the Native Chiefs (Bombay Political Department)

These are copies of minor treaties in various scripts The first Gujarati treaty is No 15 p 77, with an English version It is made by Major Alexander Walker on the part of

HISTORICAL DOCUMENTS

the Honble Company Bahadoor and Bālābhā Joḍiā Jhebhavāsa (Balabha Joiya Jubwas), 1 Nov. 1807.

The remainder are with Kuar śrī Bāpji, p. 81; Māṇak Mulvā Samaiānī, p. 89; Māṇek Vāghā, Dhīngī by caste, p. 97; Kuer śrī Meghrājī, p. 105; Kuar śrī Bāpaji, p. 109; Māhārāj rāu śrī Rāeghānjī, p. 113; Jām Jaśājī, Rājā of Nagar, p. 117; Rāṇā Śartānjī and Kuver Hālājī of Porbandar, p. 121; Rāvol śrī Vakhatśīghjī and Kuvar śrī Vajesīghjī of Bhāvnagar (relating to an assignment of revenue alienated by Ānandrāo Gaekvād), p. 137; Māhārāu the Rājā of Kacch, śrī Rāeghānjī, p. 137; Rāṇā Śartānjī, Kuvar Hālājī and Kuvar Parthīrāj of Porbandar, p. 145; Māhārājā Mījā Rāv śrī Deśalji (Rao of Kacch), pp. 195-205; Māhārāj Merjā Rāv śrī Deśalji, pp. 317-21.

There are occasionally counterparts of these treaties in English. Extract from the treaty with Bālābhā Joḍiā Jhebhavāsa, line

વેપારીનો વેપાર સુશકી મારગે થાણે છે તેની વરદાસ પ્રમાણે દરીઆવાલા વેપારીની વરદાસ રાખીએ તેની વીગત — અમે પોતે ત્યા-પરભારી કોદ પાણી ચોરી કરાવું નહીં ને ચોરી અમારા દેશમાં થાવા દઉં નહીં કદાચ કોદ એવું કાંમ કરે તો તેની અમારે વંદરથી વરદાસત તથા કુમક કદ નહીં.

This is a translation of the English text. All the treaties are written in a clear Gujarati script. Many of them are to be found in the English version in Aitchison's *Treaties of India* (e.g. ed. 1864, vol. vi).

I28 A

MSS. Mar. D 28

Foll. 5 (List of Treaties), pp. 1-334 (Treaties); foll. 3 (Index); 31·8 × 19 cm.; English, Persian, Marathi, Arabic, and Gujarati; A.D. 1798-1832. [BOMBAY GOVERNMENT.]

Treaties between the British Government and the Native chiefs (Bombay Political Department)

Another copy of the preceding.

I29

MSS. Guj. I 6

Foll. 4; foolscap; modern Gujarati script; 19th century. [BURGESS.]

Pāvāgadhano garabo (A)

The full title is चांपानेर ने पावाघडमां कालका माताना कोपथी पावाघडनुं राज्य बादशाहे लीधुं तेनी गरबो, a *garabo* in 53½ verses by Sāmala bhaṭṭa, son of Vireśvara. In the margin is an English title 'verses on the fall of Pavagadh sung by the women of Gujarat, while grinding corn'. The *garabo* is, however, primarily a dance-song.

It begins

પુત્રુ ગણપતીના પાણે । પુત્રુ અવિકાની પાવડી રે
સેવો સલ્લખનપુરી રાણે । મન્ના કરજો મુજ માવડી રે ॥ ૧ ॥
ચતુરદેશ ચાપાનેર । વસે કહણાનીધી કાલીકા રે
કીધો તરણાનો મેર । એવી વઙ્ગવીધી વાલીકા રે ॥ ૨ ॥

The second line of stanza 44 is omitted and the numbering of the stanzas is thus thrown out. The number of stanzas should therefore be 54 (as in No 130)

Ends

સામઠ્ઠ મટ શ્રીગોડ । પીતા પરસોતમજી તણો રે ॥ ૫૨ ॥
ગાય ગરવો કરજોડ । જશ મહીમા વાધે ઘણો રે
ગરવો શીખે નરનાર । કીરપા કાલીકાના છે ઘણી રે ॥ ૫૩ ॥
જે જે બોલો વારવાર । સેવો સલ્લખનપુર રાણી રે

The name of the father of Sāmala bhata is usually given as Vireśvara, but K M Munshi, *Gujarāta and its Literature*, p 203, pointedly omits the father's name. Nevertheless, the colophon of the *Rāvana Mandodarī Samvada*, BKD 1, 527, reads

શ્રી ગુર્જર દેશ ગરવો ગુણનિધિ વિપ્ર શ્રીગોડ વેંગણપુર વાસી
પિતા તે પુરસોતમ કેરો વીરેશ્વરનો પુત્ર તે વિલાસી

The poet here and above records his son's name Parasotama or Purusottamadāsa in spite of the disparaging remarks that he made about him, see K M Jhaveri, *Milestones in Gujarati Literature*, 1914, p 96

130

MSS. Guj. 17

Foll 4, foolscap, modern formal Gujarati script, Pātan, 18 March 1887 [BURGESS]

Pātāgadhano garabo (B)

Another copy of the preceding, with a forwarding note by Gosāl Nārāvana Bhārati Yasvanta Bhārati stating that the *garabo* is corrupt but he has corrected it to the best of his ability, yet it is not wholly correct. There are fifty four stanzas

Beginns

પુત્રુ ગણપતિના પાણે । પુત્રુ અવિકાની પાવડી રે
સેવો શલ્લખપુરિ રાણે । મયા કરો મુજ માવડી રે — ૧
ચતુર દેશ ચાપાનેર । વસે કહણાનિધિ કાઠિકા રે
કીધો તરણાનો મેર । એવી વઙ્ગ વિધિ વાઠિકા રે — ૨

Stanza 44

પરાક્રમ તારૂ પ્રાંઠ । પુરો મગ્ન કેરી કામના રે
મતી થી મારી મૂઠ । નવ જોઝ્યા વઙ્ગે કામના રે — ૪૪

Ends: सामळ भट्ट श्रीगौड । पिता परशोत्तमजी तणो रे
 गाय गरवो करजोड । जस महिमा बाधे घणो रे — ५३
 गरवो सीखि नरनार । छपा काळिकानि छि घणी रे
 जे जे बोलो बारंवार । सेवो माता पावा तणी रे — ५४

The expression करजोड occurs also in कहे कविता करजोड in another of Sāma[a]'s poems *Pancadanda*, BKD i, 428.

The mixed verse and prose work *Patāino pastāo ane Kālākāno kopa* by Vrijalāla Kesavalāla Śāha, Ahmadabad, 1912, has no connexion with the present work of which the author was clearly ignorant.

V EPIC VERSIONS

131

S 2209 a

Fol 377, 22 2×15 2 cm., 17 to 19 lines in a page transition Gujarati script 19th century

Asamedha tanu katha

A verse translation from the recension of the *Mahabharata* ascribed to Jaimini

Begins श्री गणेशाय नमः ॥ राग सुपाली

श्री गुरचरण नामु सीस कृपा करो मुजने जगदीश ॥ १ ॥

गणपत्य केरे लागु पाय । वण लोक गुण एना गाय ॥ २ ॥

एक दत्त मोदकनो आहार । गुण केहता नव पासु पार ॥ ३ ॥

नाग नगोदर शोभे गले । स्वेत वरण ते जे जलहले ॥ ४ ॥

The work divided into 114 cantos (*kadavam*) was completed on Sunday 13 Vaisakha Samvat 1732 (A D 1676) ¹ It is anonymous and the name of the scribe and date of copy are not given. It is written in codex form in modern Gujarati characters depending from ruled lines except that *જ* and *ઘ* (*kha*) are used instead of the modern forms and the dental *લ* is used in place of the cerebral. The modern Gujarati *અ* is however found occasionally for *a*. In *kadavam* 114 v 8 fol 376a 1 : the language used is described as *prakrata*. Continues *Kad* 114 v 11

ગુજ્જરપુર તણી દશકોસી જાહા જન પાલે ધરમ જી ॥ ૧૧ ॥

સાશ્વમતી ની દાસી સરીતા તે ના ઉત્તમ કરમ જી ॥ ૧૧ ॥

Dasakosi or *Dasakrohī* the area within 10 *krosa* of Ahmadabad. *Sabaramati* is the modern name of the local river

Ends વણ લોક તાહારે આધારે સ્થાવર જગમ સાર જી ॥

સ્રીષ્ઠા મુરપતી સવીતા શકર તે આદિ અશ્વી કુમાર જી ॥ ૨૮ ॥

સેવા સરવ કરે તે તાહારી આદશ્ય માહામાયા જી ॥

દયા કરો સેવકજન ઉપર માતા સતવતા તે અષ્ટ જાય જી ॥ ૩૦ ॥

અષ્ટ જાય સ્વન કરતા અવા પારવતી સતી ॥

માધુ ઉપર દયા કરજો દુષ્ટ દુષ્ટો દુરમતી ॥ ૩૧ ॥ કહવા ૧૧૪ ॥

¹ See v 8 of *kadavam* 114 (fol 3 5b last line) also v 18 (fol 3-6b l. 4)

EPIC VERSIONS

ईती माहामाया सुती ॥ ईती श्री माहाभारते अस्वमेधे जैमुनी जनमे जय सवादे व्यासकृत
सपुरण समाप्त ॥

There is no formal title but the author refers to *Asvamedha tant katha* in the body of the work. He always uses Asva- not Aśva medha

132

S. 2209 b

Foll 8, 22 2 × 15 2 cm, 20 to 30 lines in a page, 14 cm long, transition Gujarati, 19th century

Salva-parva

An anonymous metrical version of the *Salva parva* of the *Mahabharata*

Begins श्री गणेशायनम । श्रीनाथ जी साहाये ॥ अथ सत्यपर्व लपु छे ॥ शग केदारो ॥

श्रीपार्वतीना सुत श्रीगणपत्य स्वामी पुरो मनोरथ काज ॥

वज्र नाम लवोदर जेहनु भापु गुणपत्य माहाराज ॥ १ ॥

मोदीक आहार करे मुढा लो ॥ ताहारो महीमा प्रौढा ॥

भारथ कथा माहारस मेलज ताहा ऊ छु अती मुढ ॥ २ ॥

Ends

भीमनो मन चास आणी जाणु जाल सेता ऐह ॥

ठामर हानी गत्यनही राय वीचार मन तेह ॥ ३ ॥

श्रीवीर श्री ओलवायो राजा त्याहाथी माठी जाय ॥

ऐहवेता ऐक सरोवर आवु पेठो ते जल माह ॥ ४ ॥

ईती सत्यपर्व सपुरण समाप्त ॥ सुभभवतु कलाणमस्तु ॥

The first two pages are written in the same style as No 131 but afterwards the writing varies very much although probably by the same hand. Both this and the previous MSS have a peculiar way of writing ह as ही and ए as ऐ somewhat in the Gurmukhi fashion in addition to the peculiarities already mentioned

VI

MIXED CONTENTS, MISCELLANEOUS, AND ADDENDA

133 S. 3400 *da*

Foll 12 (294b-305a of the vol) the folios bear no contemporary numerals, brown paper, 18 4/5 x 17 1/2 cm, 15-17 lines in a page, in different hands varying from comparatively neat Nagari to cursive Gujarati 17th century or later [9 Oct 1914.]

Aticāra and Legend (fragments)

These pages consist of notes and renderings from Prakrit of Jaina moral doctrine and legend There are no titles Foll 294b-300 deal with *aticāra* or breaches of vows (cf GOS xiii 87, 91)

The first portion begins after the Jaina diagram.

अनरयदड माटे अतीचार १२४ लयीए के ते जाणवा अनि जाणीने टालवा तेनी वगळ्य श्री
समकयलना अतीचार

and ends in a different hand, fol 295a

सातमू भोगो प्रमोग व्रतना पाय आचार

On fol 295b is the Sanskrit verse transcribed *Sans Cat* 7579

(2) Foll 296a begins

सचिते पडोवधे followed by blurred and over-written aksaras and ends fol 298a

५ काम भोगनी वाळा कीधी तपाचारना वार भेद वार अतिचार ह् अमतर ह् वानु ११ तपाचार
८ पानाचार ८ दरमणावा[र] ८ चारित्रचार ३ वीर्जाचार

(3) The next portion begins

आणद आवकुनु समध वाणिज्य गामने वपह भगवत श्री माहावीर दूती पनाम धित्यने वयमेसु
सरा तारा आणद वादवा आवु

and ends, fol 300a

पहि मामीनू अणमरा आराधी मूधमं देवलोकागवा ते मूधमापतमळ विमानची ईमानकृपि
अरण विमान हि ताहा ४ यन्त्रोपम उतकीष्ट आऊपा ताहा ऊपना

(4) The next portion in cursive writing is a rendering of a canonical legend and begins

तेषि काल तेषि समइ चपानगरी तेनू पोल गढ प्रकार कूआ वाडी ते ताहा राजा कोणी

It ends, fol 301b

माहावदे (देव) खिच मोटा कोलने वखइ ऊपजसइ ताहा प्रस्ना विचार चपाली आणदनी परइ मोच जसइ समाप्त ॥

It is very carelessly written and has an ending similar to that of the previous portion

The above texts are chiefly of palaeographical interest

(5) Foll 302-3a contain fragments of a similar nature Foll 303b-304a are blank

(6) Fol 304b contains the names of svamis and is headed by a salutation to Hīravijaya, cf No 108 n This heading may therefore be of the same date, c 1580 A D, although both style and language suggest a later date

(7) Fol 305a contains notes of nakṣatras in Nagari characters

134

S. 3384 b

For description see *Sans Cat*, 7674, 17th century

Notes to Table of Tīrthankaras

To the Table written in imperfect Sanskrit are added notes on Avadhī samsthāna, &c. The first is called *Avadhī samsthāna vīram* and begins

१ नारकीनी अवधि चापाकारि

२ भयनपतीनी अवधि पल्लाकारि and ends

८ तिर्यचनी अवधि मानुष्यनी अवधिज्ञाना सख्यान जाणिवी इति अवधि सख्यान विवर

Avadhī jñāna is the power possessed by supernatural beings of knowing the past or the remote Here the power seems to be related to specific occupations

The second note is called *Setra samvīcaranam* and begins

वत्तं । सविजय जवूदीप महाविदेह क्षेचि माहि । एक ईरवत्तं । एक भरत । एव मिली जवूदीप माहि क्षेच ३४ ॥ and ends एव सर्व मिली अढाई दीप माहि क्षेच १७० इति क्षेच सविचरण

The third begins मुगलीयहके ६ क्षेच जवूदीप माहि । मुगलीएक ६ क्षेच धातुकी पडि पुर्व दिसा । continuing the description of *Kṣetra* It ends हेमवत पर्वत तर शीकली दाढा जवण समुद्र माहि गर तिहा तिस ऊपरि २८ [तीए]

135

S. 3400 *cg*

Fol 3 (291-293a of the vol), there are no contemporary serial numerals as on the previous folios, brown paper as in the rest of the volume, 18 4 × 17 7 cm, 15 lines in a page, badly written in untidy old Gujarati in several hands, St 1628 (A D 1572) and 1645 (A D 1589)

Fragments in Cursive and other scripts

There are no titles, as the matter is disconnected The first page begins after a rudimentary diagram

श्री अर्हा साथ नम सवत १६४५ वर्षे आखाद सदिरवी श्री गधार मधे पडित कीर्तिचारे

The next fragment begins l 3 with a 'translation' of one of the Ardha-Māgadhi stories about King Kuni of Campā

तेणि कालि तेणि समि चपा नमि नगरी वनउ ताह कोणी नामि राज जाव वनउ

The work is badly done and full of mistakes

Fol 292b begins in a different hand of a cursive type

सवत १६२८ वरखी चीहच शद १४ दिने श्री श्री ५ ह्रीरावज मूरी गरमे नम श्री धरम पूज

परसादी श्री देवागरी

and other names follow The last line runs

श्री ह्रीरविजय मूरी गुरुभ्यो नम

The two dates St 1628 and 1645 (A D 1572 and 1589) correspond with the period of Hiravijaya sūri of the Tapagaccha who was a protege of Akbar (*Sans Cat* 7474, p 1257b)

Fol 293a is a single page in a similar style

Specimens of cursive script of the period are rare

136

S 3400 *1a*

Fol (330b-334 of the vol), brown paper, 18 4 × 17 1 cm, written across length of page in ledger form, Old Gujarati 18th century [9 Oct 1914]

Cost records

A record of the cost or quantity of various articles and odd notes The two right hand columns of fol 333b read

भीलामानी गोली घूरण

भीलामा

•॥

मीठ

•१

MIXED CONTENTS, ETC

हरडे दल	०।	स्रीघव	०।
तल	०।	काच नवण	०।
वडंग	०)९	जव खार	०।
वेसण	०)९	टंकण खार	०।
वावती	०)९	साजी खार	०।
मूठ	०)५	खारो	०।
		मूरो खार	०।
		मूचल	०।

The last page, fol 334b, contains scattered phrases and concludes with a Nagari reference to Mahāvīra and Pārśvanātha

137

S. 3400 db

Foll 2 (305b-306 of vol), brown paper, 18 4 × 17 1 cm , 14 lines in a page, clearly written in Nagari at Baroda, the second fragment in St 1678 (A D 1622) [9 Oct 1914]

1 *Rāga Kānadau*

2. *Rāga Dhanyāsī Kānadi*

Two fragments They are written in different hands, probably contemporaneous, but only the second is dated

(1) The first fragment begins, fol 305b

राग कानडउ ॥ श्री जिन वाणी सुणी । तेह मनमा धरी । वडोदरे विज्ञात करणी करइ ।
and ends abruptly at the bottom of the page

(2) The second fragment begins, fol 306a

राग धन्यासि कानडी ॥ जोयण कला ससि पचव आमुप । जीव जुगल पुकाहा अिसात आक्
जिहा छि जेहनइ अइसु साहि वसाअी । १

and ends

सवत सोल १६०८ अठोतरि सवत्सरि की अि भवन उलास नयर वडोदरि राजपुरमाहि सकल
मूरति श्रीपास । भवीयण कुतारि ॥ १

The last words complete line 10 of the page and are followed by S 3400e (*Sans Cat* 6383) The date is written in words as St 1678 (A D 1622) and in figures as 1608, the third figure being carelessly written 0 instead of 8

The representation of 1 and 7 somewhat resembles the Panjabi practice

B38

S. 3614 n

Foll 1 26 6×12 cm, 13 lines in a page, good Nagari, but in many places very faint, 18th century [JACKSON]

Fragment of *Deśi* verse

The writing is so faint in places as to make any connected reading impossible. It consists of verses, apparently in *Deśi* metre, divided by rubrics, such as *Raga gauda*, *Raga ramakali*?

Begins रामकली । सोमो हि जोगी[यरो भावद]

B39

MSS. Guj. I8

Foll 3, 27×12 5 cm, Nagari, 17th century [COOMARASWAMY, No 4.]

Cauṣadandaka

A Prakrit poem by Gajasāra pupil of Dhavalacanda with a Gujarati interpretation (*ṭabārtha*). Also called *Vicarasaṭṭrimśikā* (see *Sans Cat* 7551-2). It was composed in the pontificate of Jinahamsa of the Kharatara gaccha (A.D. 1468-1526). The text has been corrected in places. The gloss is interlinear.

Begins पार्थदेवने हमारो नमस्कार होइ नमस्कार करा मादि चौबीस तीर्थकरने २५ दंडक
कहर कइ १ साते नरके घई एक दंडक १ भवणपति अमुर ११- corresponding to the Prakrit
श्री पार्थनाथाय नमः ॥ नमिउ चौबीस त्रिणे तस्सुत्त विचार हेसणओ । दंडग &c.

The tops of some of the *aksaras* have disappeared and some are illegible

Ends श्री जिनहंस मुनीश्वरना राज्याविषे श्री धवलचंद्र महोपाध्यायना शिष्यने गजसार एहवो
नाम जेहनउ तेहर कीधा which corresponds to the Prakrit ३७ । मिरि जिनहंस मुनीसर
रज्जसर धवलचंद्र सीसण गजसारेण लिहिया । ३८ ।

The writing of the gloss is different from that of the text and is probably somewhat later. Neither of the versions in the *Sans Cat* is glossed

140

MSS. Hin D I (27)

Foll 31 (383-413 of the collection), 34×22 cm., Balbodh Nagari, A.D. 1904 [LIARD]

Bhili Ballads

Ballads sung by Makavanī Bhils with Hindi commentary in parallel followed by a typed English translation. They form part of a collection made by Rādhākṛṣṇa with the help of others

MIXED CONTENTS, ETC

The ballads are in Bhili Gujarātī and are nine in number. The first begins—

मारो मानणिया मकवाणो गडनो राजा मानोण राज ॥
 मानोण तेहेजी राजनो मेहेजी राजा मानोण राज ॥ ॥
 मानोण वारे रे वरसानो मेहेजी होयो मानोण राज . ॥
 शेरने वजारे मेहेजी रमे ॥
 गामे दूकाना मागा आव्या ॥
 मानोण राज जोधा वना चूडे रे मेहेजी परखो ॥
 भामी रे नणद पाणी चाल्या ॥
 जोधा होळे हे पणियारी हाथे जाय रे ॥

The refrain is repeated throughout at the beginning and the end of the verse

The ninth ballad ends

मनजी रे राजा वीदवू रे सोना खडी रे अज मनजी राजा ॥
 मनजी रे राजा वीदवू रे आयो आजण रे गड मनजी राजा ॥
 खडकू खडकू मेळा चडे पुळे धन वाई तो वात धन राणी तो ॥
 माता भारी वीदवू रे केते धन वाई ने वात धन राणी ने ॥

The Hindi commentary on the first ballad states that there was a village named Dhoragaṛa (Dholaka or Dholka?) in Gujarat. There a Makavānā Bhil Tehejī ruled. 'Makavāno is a Rajput clan name used by Rajputs of the lower clans' (*Bomb Gaz* ix, pt 1, 130), by Kolis and by Bhils. Captain Kelly in his account of Mahi Kanthā (*Bomb Sel* N S XII 18) says that Makwana is a patronymic used by Kolis, who descend from Rajputs intermarried with aborigines. Here it is used by pre-Aryan rājās (perhaps aboriginal) who intermarried with Rajputs. Many Makwanas were converted to Islam (*Bomb Gaz* ix, pt 11, 65-66). This ballad is of particular interest to anthropologists, as it is based on the fact that a Bhil *ranī* was wedded without *curā*, the bangles of ivory denoting *saubhagya* or non-widowhood among the Rajputs.

The last ballad, that of Manajī a Paramāra Bhil of Dhar (Malwa), is the longest and is interrupted by a prose passage, where the narrator had forgotten the verses.

These ballads are a valuable addition to the scanty sources available for Gujarātī Bhili.

141

MSS. Guj. 19

Foll 9 (11-19), 29×11.5 cm., 16 lines in a page, 25 cm long, Nagari 18th century [COOMARASWAMY, No 7]

Sajhāyas and short poems

A miscellany of *sajhāyas*, *stotras*, and *gītas* in different hands. There are traces of

Rajasthani influence, but as three or four of the authors are Gujarati, the MS is included here

I Fol 11a An unnamed fragment

Ends, l 3 नेत्रनदरसचद्रमा रे । सवत् श्री जिनपास कुं गुरुदासु भावे जपे रे । पूरी मननी
अ[स] सुं । १९ । इति सपूर्ण

The chronogram reads St 1692 (1636) and the author is Gurudāsa (see No 63)

II Fol 11a, l 4 *Gaya Sukumāla caritra*, another more complete copy of *Gaya-sukumalacaritra* (see No 91) written at Cambay by Nanha sūri, pupil of Bhāvadeva sūri (sic) This is the Nanna sūri, pupil of Sāvadeva sūri, who wrote the commentary on Dharmadasa's *Upadeśamāla*, A D 1487

Begins सोरट्टि देस वपाणी यद् सहिलडीए देवहतलो नवेस
हारिका नरी अतिभली सहिलडीए समरय कृष्ण नरेस

Ends श्री कोरडगळ राजीयो श्री भावदेवसूरि
तासु सीस नन्हसुरि भली मनि आनदपूरि । १० ।
सवत् १५५१ यमादच माहि
यन्हण पास पसाउ ले रच्यो उब्बाह ॥ ११ ॥
इति सपूर्ण

In JGK 1 96 the date is given as St 1558 (corrected from 1548), here 1551 (A D 1495) The correct name of Nanna sūri's guru, Sāvadeva sūri, is said to derive from Sarvadeva

III Fol 12a, l 6 Begins तू ख्याणा तू ख्याणावे जीयडे । तू ख्याणा २ वे जीयडे.

Ends तजि पट्टह परमाद बिपे सुप निज्जर करऊ सयाणावे
धर्म मुकल धरि ध्यानु अनूपम । लहि निज केवलनाणावे । ४० ।

This poem is an early example of Hindi, as shown by the masc sg ending -ā, and pl -e, the form *jīyade* for *jīrade*, the double enlargement -ara voc āre, and the short -i for the absolute-imperative

IV Fol 13a, l 7 Begins

आंधुर उ कहि हो । धूमत माण हो जी
सवे विलासणा हो । बिह मत जाणहो जी

Ends इति वारह भावना अउधू सज्जहार सपूर्ण । in twelve verses

Sakalacandra (JGK 1 280) Jayasoma (id 11 126) and others have also written *sajhayas* on this subject

MIXED CONTENTS, ETC

V Fol 14a, l 1 *Srī Naravādi sajjhāya* by Hirānanda,

Begins उवाधेन[म]ञ्झारि कहियो स्वामी वीरजिखो

Ends भणिइ हीरानद सति करो । २१ ।

The first word is a contraction for उत्तराध्ययन

VI Fol 14b, l 4 *Ādi jina stavānam* by Sahajasundara, pupil of Ratnasamudra, cf

JGK iii 563, No 4 *Ādinātha śatruñjaya stavāna*

Begins वसू ॥ सयल सुहकर २ सुमति दातार

Ends जिण सगुणमदिर सहजमुदर भणी वयन सुह करो । २० ।

The date of another *sajjhāya* by this author is St 1570 (1514), JGK i 120

VII Fol 15a, l 10 *Tamāsū sijjhāi* A polemic in fifteen verses against tobacco The language is Rajasthani verging on Hindi

Begins प्रीत्य से ती वीनवे प्रमदा गुणणी जाण । मोरा लाल ।

VIII Fol 15b, l 8 A *stavāna* of Rajasthani type in twenty-four verses

IX Fol 16a, l 13 *Silagitam* in twelve verses The language is Braja bhāsā

X Fol 16b, l 10 *Silagitam* in twelve verses by Ajitadeva sūri The language is Rajasthani

Ends इम जेपै रे अजितदेवसूरि कि । सुणु । १२ । इति सीलगीत सपूर्ण ।

The first words should be read इम जपै रे The *Samakti śīla samvāda rasa*, St 1610 (1554), JGK iii 675, may be a fuller form of the same work

XI Fol 17a l 3 *Nema Rajamati sijjhāi* or the story of Nemakumāra and Rajamati in fifteen stanzas by Padmacanda muni

XII Fol 17b, l 2 A poem on the Pañcamahāvratā by Brahma in eight verses

XIII Fol 17b, l 8 A *sajhaya* in thirteen verses

XIV Fol 18a l 1 A *sadhuvandanā* or salutation to monks in twelve verses

XV Fol 18a, l 11 *Sijjhāya* in five verses

XVI Fol 18b, l 4 *Vairagyagitam* by Māla in five verses

XVII Fol 18b l 9 *Bhamarāgitam* by Māla, pupil of Paramānanda, in nineteen verses

Begins बाडी फूली अतिमली मन भमरा रे । देपि न कीजै सोस । रग मन भमरा रे

Ends लहीयइ परमानद जो म । सीप कहि कवि माल रे । १९ ।

XVIII Fol 19a l 8 *Stavānam* in five verses Braja bhāsā

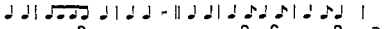
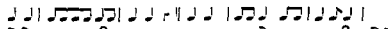
XIX Fol 19a, l 11 *Mahavīrastavāna* in twenty-eight quatrains of which only twenty three and part of the twenty fourth now remain Fol 20, which is now missing contained the remaining quatrains and twenty-seven verses of *Srisapta-bhavadandrapra* *bhustavāna* as noted by A G Shirreff

APPENDIX

the even *pādas* The foot is composed of six time-units, which may be grouped in any combination (from one to three, so long as a heavy syllable is not preceded by a lighter syllable at the beginning of a word), the catalectic foot consisting of four units followed by a two-unit rest The foot is never monosyllabic The catalectic foot of the odd *pādas* is a trochee and the acatalectic foot of the even *pādas* almost invariably ends in a cretic (amphimacer)

Normally the foot terminates with the word (as in Dravidian verse), but exceptions frequently occur and give variety to the verse There is a discernible pattern of a rhythm produced by 2-2 units in dissyllables at the end of the odd *pādas* and by 2-1-3 units in trisyllables at the end of the even *pādas*

The scansion is influenced by the normal pronunciation rather than by the spelling, so the first couplet, the refrain, or *tel a*, which sets the metre of the poem, might be written


 पूजु । गणपतिना । पाए ॥ पूजु । अबिकानि । पावडी । रे

 सेवो । सलखनपुरि । राए ॥ माया । करजो मुज । पावडी । रे¹

It is clear, then, that quantity, both natural and positional, is considered, but may be disregarded, when not in a prominent position, as, for example, in morphemic suffixes, which are patently not part of the stem

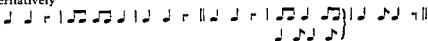
Orthography is irregular in both manuscripts, but they have their own peculiarities A is antipathetic to -y- and at first uses -o for the -jo of the past participle, -ia for -ya, &c It uses *i* for both long and short *i* and prefers *u* to *u* Cerebral *l* is rarer than in B Single consonants are preferred to double—*ridha* and *ridhdha* are found in contrast with B's *rddha* The *desi* word is preferred to the Sanskrit word

B prefers -y- and even uses it unnecessarily, as in *syam* It uses *i* for both long and short, and is freer than A with both *u* and *l* Double *nn* and *tt* occur even when etymologically incorrect A tends in the other direction

Both manuscripts confuse *s* and *ś* and *ś* occurs only before *t* These differences are not ordinarily shown in the variae lectiones, but traces of them may be seen in the edited text which has not aimed at absolute uniformity, but follows, in the main, the text of A Change in the position of words is not, as a rule, noted

A refers to No 129, B to No 130 of the Catalogue

¹ Or alternatively



both with the triple time, which is apparently at the root of the Sanskrit metrical foot

The Fall of Pāvāgadh

चापानेर ने पावाघडमा कालका माताना कोपथी पावाघडनु राज्य वादशाहि लीधु तेनो गरवो

पुत्रु गणपतीना पाए	पुत्रु अर्विकानी पावडी रे
सेवो सलखनपुरी राए	मन्ना करजो मुज मावडी रे ॥ १ ॥
चतुरदेश चापानेर	वसे कवणानीधी कालीका रे
कीधो तरणानो मेर	एवी वज्रवीधी बालीका रे ॥ २ ॥
शोवरारव्यु वधु शेर	पवनपाणी पेदा करे रे
कीधी वृचनी ओळ चोमेर	परम धान धरणी धरे रे ॥ ३ ॥
नदी परवत ने पाहाण	मही मडल ने मानवी रे
जीवा जीत तणु जे जाण	देव रशी ने दानवी रे ॥ ४ ॥
पावाघडनो परताप	देव जाणी वासो वसे रे
आद शक्ति अपार	धरम लोकथी धसे रे ॥ ५ ॥
पताइ रावल प्रचड	धरमराज करे धणी रे
जेना देशमा नही दड	क्रीपा बालीकानी के धणी रे ॥ ६ ॥
नवरातर केरो दन	खिले चौमठ जोगणी रे
माए विचार्यु मन	मावठ भागवाने भोगणी रे ॥ ७ ॥
मगळ मानीओ गाय	गरवे रमे सज्ज गामनी रे
धेइकार धेइ थाय	नीत्य नाराअणी नामनी रे ॥ ८ ॥
सज्या सोळो सणगार	चरणा चोली ने चुदडी रे
हूडे मोती केरा हार	फरफरे सज्ज फूदडी रे ॥ ९ ॥
तेमा कालकाजी मात	गरवे रमवाने आवीया रे
वांणी वेदवीख्यात	रूप लण्णरवी मावीआ रे ॥ १० ॥
रणादे रोहणीनु रूप	रुडी रतनावली रापोका रे
भुर भामणी ने भूप	मुव सागरनी सारका रे ॥ ११ ॥
वचा नीवा यह गाए	जुगती करे के जोढला रे

¹ B शखलपुरि राय मया ² A तरण ³ A रात्रु B महिर ⁴ A कीधो वगामो
 मधरम धान धरणी धरेरे B कीधा वृचान वृच वज्र धर्म ध्यानमा धा [रे with म scored out
 in the space between the brackets ⁵ A पाहाड B झाड ⁶ A जीवाजे B कीवा
 ज्योन नो, न पार for जे जाण ⁷ B आच ⁸ A यहद B om ही ⁹ A दीन B दिन
¹⁰ A मन माह भव भागेनि ¹¹ A गाए ¹² B वज्र यहदर थाय ¹³ A मन्ना B सोळ मुगार
¹⁴ B किर ¹⁵ A सीपात ¹⁶ B मुरि प्रमाली मारिका

APPENDIX

मुखे मधुराशं गाए
 छ प्रकारना छि छंद
 उग्यो आगंद कंद
 जेवी वीजली आकाश
 बेके कछुरी बराश
 जाणे कोटी उग्या भाण
 मुखे शां कसं यखाण
 थऊं पताइने जाण
 वाग्युं मोहतणुं बाण
 मुध बुध भूखो सरव
 मुकी मंन केरो गरव
 गरवे कालकाजी गाथे
 सोभा स्वरग केरी थाय
 शोभी रही बधी सष्ट
 थई पुप्य केरी वृष्ट
 आव्यां उमीया ने ईश
 जुगतंवा जुगदीश
 भणे भमाजी वेद
 चाणी वखाणे छे वेद
 देव तैतरीस कोड
 छण रह्या करजोड
 महापुजा मधरात
 रह्या काळकाजी मात
 पताई रावळनुं पाप

हाथे ले छि अंबोडला रे ॥ १२ ॥
 खांते खेल करे न खामीओ रे
 हार जीत ले हामीओ रे ॥ १३ ॥
 चौखुटमां घमकती रे
 गाजे घुघरीओ घमती रे ॥ १४ ॥
 कोटी शशीमुख कामनी रे
 भजे भांती एवी भामनी रे ॥ १५ ॥
 काली जोवने कारणे रे
 धीरज न रही धारणे रे ॥ १६ ॥
 कालो छेहळो ताहां थइ रह्यो रे
 लक्षण हीणो ते नव रह्यो रे ॥ १७ ॥
 तेनी लीला ते सी कजं रे
 लक्षण जोतांमां शां लजं रे ॥ १८ ॥
 वाजां देवकेरां वाजीआं रे
 संकट सेवकनां भागीआं रे ॥ १९ ॥
 काली जोवने कारणे रे
 वीष्णु जाए एने वारणे रे ॥ २० ॥
 नारद नाचे छे नरतमां रे
 शोभा सनकादीक वरतांमां रे ॥ २१ ॥
 इंद्र जतारे छे आरती रे
 भाव देखाड्यो भावथी रे ॥ २२ ॥
 मंदीर गयां सी माननी रे
 मुरदेव केरी सामनी रे ॥ २३ ॥
 कामे लीधो छे केडलो रे

12b B माधुर्य corrected from मधुर्य, वेण, om. गाए, ले 13a A छे भेद corr. from छे छेद B छे भेद
 A om. न 14a B आकाश चमके चौखुटमां अती रे 14b B वे' के', घुघरी घमकती रे 15a A कोटे,
 श्रीश्री, भोमनी रे 15b A शो B श्या 16a 7' गाइ 16b B रही 18a B सुं
 19a A शोभा B अष्ट 19b B वृष्टि corr. from वृष्टि 20a ८ सी 20b B सुं
 जाय मने 21a B ब्रह्मा मुख वेद, नृत्य 21b A वळी अष्ट 22a B देव
 कोटी (three dashes) चीश, देखाडे 22a A रह्या 23a B देव
 B मुरलीक

अंवा एकली के आप
पोते घयां के प्रसन्न
देवीए दीधुं दरशन
हेते झाब्यो के हाथ
सामा आवो मुज साथ
शक्तिए दीधो आप
पाचे मन्दा ताहरां पाप
कीधो कालीकाए कोप
आपे घया के अलोप
मुवो सहिव मुलतान
महीपती मुकावी मान
अदकी दीधी जइ आच
पुरा वर्ष बीत्या पाच
खुटया नवाण मां नीर
धारण नव रही धीर
सालो सैयरो सरदार
जुठो कीधो के जुहार
पठाण पादशाह शुं ग्रीत
पताह रावळनी रीध
मारग संचा ने मेहेळ
मुमीए कराव्यो के मेळ
जुध्ध कीधुं अति जोर
घयु अधार घोर
भीखी पताइए घेर
घणा बेरी आब्या घेर
रुडे संगपि रीग

झाब्यो हळ करीने डेडलो रे ॥ २४ ॥
“भाग भाग” मुखयी कहुं रे
लचण हीले ते नव सहुं रे ॥ २५ ॥
जुहुं वोली जइ जहिर रे
मंदीर राखुं ऊं माहिर रे ॥ २६ ॥
“सुरख मेल केडो माहरो रे
गयो पावो पण ताहरो रे” ॥ २७ ॥
बीमोग सर्व त्या रह्यो रे
जख मारी राजा रह्यो रे ॥ २८ ॥
चार लच घोडे चड्यो रे
पावाघट आवी अड्यो रे ॥ २९ ॥
जुध्ध जोरे थयुं घणु रे
तेज घटतुं थयुं तैतणुं रे ॥ ३० ॥
अन्न थयु अलोप मा रे
कुडा कालीकाना कोपमा रे ॥ ३१ ॥
राय वाकडीओ केवडो रे
बुधे घयो के बेलडो रे ॥ ३२ ॥
बेर साधुं बीवेकमां रे
नद आपुं घडी एकमा रे ॥ ३३ ॥
दिशा आले के दडीयो रे
अमुर नाव्यो के मंडीओ रे ॥ ३४ ॥
मुलतान गेर साधीयो रे
वडता बेरी ते बाधीयो रे ॥ ३५ ॥
कोप काळकानो आपीयो रे
परवश पड्यो के माखीयो रे ॥ ३६ ॥
बोल बोला नद साडीया रे

१०० A घतह १०१ B om ने १०२ B देवी घया, मान्य मान्य १०३ B माएं १०४ B भी तु
आय के रे १०५ B श्रामा A माहार रे B मन घाप के १०६ B शक्तिए आब्यो १०७ B पावाघट
ताहरो रे १०८ B बीमोग बाधो १०९ B पोते ११० A सहैवरमुन* B शाह मुन*
१११ B महीपना, *घडने ११२ A आद कीधु के B युध जोरघी ११३ A वर्ष घया, घटवा तैतणु
११४ B नवालो* A अन्न (corr from अने) ११५ B रही गहि ११६ B माळो सिधरो ११७ A om के
B बुदे डेडलो ११८ A घतह, रीध B घड A आप्यु (?) आब्यो B मथानो A दिश ११९ B भीमि-
याधि १२० A सलतान B सेर १२१ B थयो अधहार, वडतामा बेरी १२२ A पाखी पतर*

APPENDIX

मोती मण दशवीश
नवसे नवाणुं नार
मारी नाखी दरवार .
पुच पाटोदर पाच
अदकी दीधी के आच
सामद सोळे हजार
एवो अपरमपार
देहवट थयो दरवार
भर्या भूपत भंडार
थयो अती उत्तपात
भर्युं खपर श्रीमात
गयो सकतीने शरण
कथनी संभळावी कारण
पराक्रम ताबुं के प्रौढ
मती थद मारी मूढ
माथे आप्युं वरदान
वज्र वैकुंठे वैमान
थयो सुरो सरदार
सामद सोळे हजार
उत्तपत कालीकानी एह
करे नारायणी नेह
अष्ट सीध नवे नोध
राखे ते घेर रीध
घणी लक्ष्मी घर मुच

मुंडे भरडावी नाखीयां रे ॥ ३७ ॥
बुडी रत्नावळी राणीयो रे
जोवनवंती नव जाणीयो रे ॥ ३८ ॥
रणमा तेर गदोळीया रे
चाचडवत् करी चोळीया रे ॥ ३९ ॥
मारी नाख्या महमा घडी रे
कीधी झमर तत्तावडी रे ॥ ४० ॥
हस्ती घोडा सरव लूटीया रे
खजाना सर्व खूटीया रे ॥ ४१ ॥
सौ रह्युं के जोईने रे
नदी भराणी के लोहीनी रे ॥ ४२ ॥
पावाघड केरो राजीओ रे
लपट मनमा नव लाजीयो रे ॥ ४३ ॥
पुरो मनकेरी कामना रे
नव ओळख्या वळे कामना रे ॥ ४४ ॥
अनुकपा करी थापीयो रे
मुखसागरमा आपीयो रे ॥ ४५ ॥
नरपती तेने नड्यो रे
पृथ्वी पाडी पोते पड्यो रे ॥ ४६ ॥
गाय शीखे ने सामळि रे
मुखसागर सफल फळि रे ॥ ४७ ॥
पामे पदारथ पाचमा रे
ना आवि ऊनी आचमा रे ॥ ४८ ॥
कोटी करावे कारणा रे

- 37a B हृदय माहि कीध 37a B नारी 39a B पाटोदर 39b A आद कीधी, चाचणपृत
40a B सामत, महम्मा 40b B अपार न पार 41a B देहिवट, हाथी, सर्व 41b B धनकीश सर्व
42a A उत्पात B सज्ज 42b B नदी वहेवा लागी लोही 43a B adds पक्षी after गयो, शक्तिने सर्पा
43b B कथन संभळाव्या, मने लपट न खा 44a B om हे 44b A omits this line, giving its
number to B s 45a, B ये 45a B माए A दीधु के, अनामे करीने वापीया रे 45b B राखियो
corr from थापीयो 46a B नृप न्लेच्छ सामे अडयो रे 46b B भार्या सोळ हजार सामत
47a B उत्तपत 47b A नारायणी 48a A श्रीध B सिद्ध, निद्ध

वाझीआ पामे हे पुत्र
 मुख कवीता थाय ,
 भावट भव केरी जाय
 वधीर पामे जे करण
 चाले खोडा ते चरण
 रोगी जनना जाय रोग
 पामे भवता ते भोग
सामळ भट श्रीगोड
 गाय गरवो करजाड
 गरवो शीखे नरनार
 जे जे बोली वारवार

प्रीति वधावे पारणा रे ॥ ४९ ॥
 रीधध पामे रक राजीया रे
 गुण सागरमा गाजीया रे ॥ ५० ॥
 माता थाय ते मादला रे .
 आखे देखे ते आधळा रे ॥ ५१ ॥
 मुख सागरनी सारका रे
 कीरपा करे मात कालीका रे ॥ ५२ ॥
 पीता परसोतमजी तणो रे
 जश महीमा वाधे घणो रे ॥ ५३ ॥
 कीरपा कालीकानी हे घणी रे
 सेवो सलखनपुर राणी रे ॥ ५४ ॥

^{49a} B लेवाय पुनो तणा वारणा रे ^{49b} B वधा, सुभ for हे, adds हे after ०वे ^{50a} B थाय मुख
 कविराय, चढे थाय रक ^{51a} B वे कर्ण, आखे देखे व्हौ आधळा ^{51b} B खोडा चाले वे चर्ण,
 माता मटाडे हे पागळा ^{52a} B सारिका ^{52b} B भावता ^{54b} B माता पावा तणी रे

I25 A

S. 2049 a, b, d

For description see Sans Cat 3001, 3043, 3039, 17th and 18th centuries

I *Jyōtisasāroddhāra*

A Jaina work on astrology by Harsakīrti sūri in Sanskrit and Prakrit with some scattered phrases in Gujarati, e g fol 13, l 2 बालकनह । पहिली अब यवावण कउ मुहर्त्त ४ Eggeling dates the MS c 1600 It was written at Bāvalli-grāma or Bavla (Vāpīpalli) in the Ahmadabad district

II Gloss on the *Athāṛṭsa-naksatraphala*

Eggeling regards the MS as a whole, as the pagination is consecutive But there are two separate works The first nine folios are in 210 Sanskrit ślokas divided by sections under the names of the first ten signs of the Zodiac The work is incomplete and does not refer to the *nakṣatras* A title might be composed from the first śloka (see Sans Cat 3043)—*Sanīścara-dvādaśarāśi rkṣamalā*, referring to the *Sankrānti* of Saturn

Even the remaining twenty-one folios, containing Sanskrit ślokas with Gujarati *ṣikās*, do not begin with *nakṣatras* They are at first arranged under *Budha rāśis*, which apparently mean the zodiacal signs relating to the planetary *sankrānti* The MS is imperfect, commencing with the *Tula rāśi* (seventh sign) and the Samvat year 1670, fol 10a, and ending with the *Mina rāśi* (twelfth sign) and the year 1688, fol 15b

fol 10a सोघा । लोक पीडा नरपति भय ऊपजसिह । डाडयड वैराट समर एटलिह देस ऊ[पो]द्रव्य
(sic) ऊपजाविह । गढ रिणयभोर । चिचोड महतविडवर । पीडा कलेश अमुय । सर्वत्र पीहा
करिण्यति ॥ इति तुलाराशि बुध उदितफल समाप्त ॥ सवत् १६७० वर्षे

fol 15b, l 7 माहोमाहि वामू वढशि जल शोपाशि दात मोती मोघा याशि यानकेलीवाडी
एटलावाना वणसप्ति सही ॥ इति मकर (read मीन) राशि बुध उदितफल समाप्त ॥ सवत् १६८८ वर्षे

The MS continues with events to occur under the twenty-seven nakshatras (given as 28 in the colophon)

अथ-बुध २७ सातवीस नक्षत्रफल लिपित शुभ । अथ बुध अस्तागत दिन १३ तम्या फल

The years are discontinued after Samvat 1699 (misread by the scribe as 16109)
The date of the colophon 1688 is taken from the zodiacal part of the MS, and the
colophon itself with the name of the original scribe Bhaṭṭa Gokula probably also be-
longs there The orthography of the present text and the style of writing suggest a date
not earlier than the 18th century

Place-names are exceptionally numerous and there are names of commodities, in-
cluding useful plants, fruits, and grains The work resembles a combined weather
report and commercial bulletin

The title should be *Budha satavisa-nakshatra phala*, but for convenience of reference
Eggeling's title has been retained for both works

III Gloss on the *Bhuvanadīpikā*

A treatise on planetary influences by Padmaprabhu sūri with interlinear Gujarati
gloss

Begins श्री गुरुवे नम श्रीपार्श्वनाथाय नम सारस्वत नमस्कार करीने तेज केसड छद्
अधकारपह छद् ॥

Ends प्रसन्न कल्या ९ यह भार भावन जेहनइ प्रकाशवि करीने ए शास्त्र कहिउ जगना भाव
प्रकाशवा भणी श्री पद्मसूरि कीधउ ॥

followed by lists of nakshatras and rasas

RAJASTHANI MANUSCRIPTS

CONCORDANCE OF NUMBERS

<i>Buhler Coll</i>	<i>Cat</i>	<i>Sanskrit Coll</i>	<i>Cat</i>
91	10	S 1354 ^b	7
		1399	11
		1565	12
<i>Rajasthan Coll</i>	<i>Cat</i>	1571 ^a	1
Raj 1	4	1609 ^a	5
2	6	2358 ^a	2
3	8	3315	13
4	9	3400 ^{ge}	14
5	3		

INTRODUCTION

IN 1899, when Dr. Blumhardt wrote the catalogues of the India Office Library Hindi and Panjabi manuscripts, and of the Hindustani manuscripts in the British Museum, it was the fashion to consider Marwari and all other languages of Rajasthan as dialects of Hindi. Kellogg, for instance, in his *Grammar of the Hindi Language*, written in 1875, includes them in his survey. Beames, in his famous *Comparative Grammar* (1872), even uses such phrases as 'the Hindi with its subsidiary forms, Gujarati and Panjabi', and 'Gujarati, separated from the rest of Hindustan proper, has retained . . . forms which have died out from the mother-speech' (vol. 1, pp. 120-1). It is therefore not a matter of surprise that in the British Museum Catalogue not only do we find Marwari manuscripts classed under Hindi, but even an old Gujarati poem, BMC, No. 6, which is recorded as Nos. 108, 109 in the Catalogue of Gujarati manuscripts above, is included. Grierson classed the Rajputana group of languages under the general term Rajasthani, the word here adopted.

The difficulties of classification were so great as to induce Tessitori to include Old Gujarati not indeed in the Hindi group, but in a group which he called Old Western Rajasthani, and on which he wrote the still standard grammar in the *Indian Antiquary*. Later in his catalogues and editions of old Rajasthani manuscripts (*Bibliotheca Indica*, N S, 1409, 1412, 1413, &c.) he made it clear that the Rajputanis used no less than three languages as their literary vehicles—Old Gujarati (Old Western Rajasthani), Pingala (Old Braj), and Dingala, the ballad language. These are all used according to the necessities of the author, just as the Gujaratis at one period wrote either in Gujarati or in Hindi—the comparatively modern poet Dayarāma wrote copiously in Hindi—and as the southern poets wrote indifferently in Telugu or Kannada (Kannarese). The Rajputanis have now abandoned the use of Gujarati, and write in their own idiom or in Hindi, and it is often impossible to decide whether a particular work is written in Rajasthani or in Hindi with Rajasthani corruptions. In earlier times the dialect used is often called a mixture of Gujarati and Hindi or of Gujarati and Marwari. In this catalogue the language is termed Rajasthani if it is clearly Dingala or if the Rajasthani element is stronger than the Gujarati. It has been considered convenient to leave the term Hindi to the varieties Braj, Avadhi, &c., and to include abnormal varieties in the Rajasthani group if there is any indication of Rajputani origin on geographical, orthographical, grammatical, or other such grounds.

But there remains a large degree of arbitrariness in the classification, and although some advance has been made since the publication of the British Museum Catalogue of Hindi and Panjabi manuscripts which included Nepali, Rajasthani, Old Gujarati, and Kanauri, no finality has yet been reached.

BARDIC AND JAINA LITERATURE

S. 1571 a

Foll 17, 24 2 × 10 8 cm, 13 lines in a page about 19 cm long, Jaina Nagari script, dated at Barejā, 5 Phalgunā sudi, Samvat 1735 (A D 1679) [COLEBROOKE]

Sri Prthurāja veli or Veli Krisana Rukamani-rī (A)

The full title of this poem is *Veli Krisana Rukamani rī* by Rathoda Raja Prithurāja of Bikaner. It concerns the courtship and marriage of Kṛṣṇa and Rukmīṇī and is written in Dīngalā or Old Western Marwari. It is accompanied by a marginal commentary in Sanskrit (described in *Sans. Cat.* 7100 where, however, the name of the poem is misread *Prthurajatali* and is mistaken for a *stotra* of Hari). Occasional inter-linear glosses in Old Gujarati are carried later into the margins replacing the Sanskrit (*Guj. Cat.*, No 117).

Begins after the Jaina diagram ॐ नमः

परमेसर प्रणवि प्रणवि सरसति पिण । सद्गुरु प्रणवि विखे ततसार ।
मगलरूप गाइजि माहव । चारसु एही मगलाचार ॥ १ ॥
आरभ मइ कीओ जेण उपाआ । गावण गुणनिधि ऊ निगुण ।
किरि कठचीवपूतली निजकरि । चितारे लागी चिंवेण ॥ २ ॥
कमलापति तणी कहिवा कीरति । आदर करेजो आदरी ।
जाणे वाद मडीओ जीपण । वागहीण वागिसरी ॥ ३ ॥

The words are divided by a small vertical line between the top edges of the *akṣaras*. This is wanting after एही and वाद. The *tashdid* over की appears to make the *akṣara* किय as in other texts. As the provenance of this text is Bārejā near Ahmadabad it is not surprising that the Gujarati spellings : *e*, and *ai* for *āi*, and *o* *au* for *ū* are preferred.

Ends after 300 verses on fol 17. 1 12

तूतणा आनि तूतणी तणा ची ॥ केसव कहि कुण सकी क्रम्म ॥
भली ताइ प्रसाद भारयी । भुडी ताइ माहरो भ्रम्म ॥ १ ॥
रमता जगदीसरतणी रहसि रस ॥ मिथ्या वयल न तस मई ।
सरसर हयमणितली सहचारी ॥ कहिया मु मे तुम्हा कई ॥ २ ॥
रूप नयनगुणतणा हयमणी । कहिवा सामरयीक गुण ॥
आइ जालीया तिसा मे जपीया । गोविंद रानी तणा गुण ॥ ३ ॥

BARDIC AND JAINA LITERATURE

Colophon

वसु शिवनयनरसशशि १६३८ वव्वरि ॥ विजय दसमिरमिरिय वरणोत ।
 किसनरूपमिणी वेलि कलपतरु ॥ कीकमधज कल्याणउत ॥ ४ ॥
 कविच ॥ वेद बीज जल वयण । सुकवि जड मडीसधर ।
 पच दूहा गुण पुहपवास भोली लिपमीवर ।
 पसरि दीप प्रदीप अधिक गहरीयाडवर ।
 मनमुधि जे जाणति ॥ ऊव फल पामइ अवर ॥
 विसतार कीध जुगि रवि मल धणी । किसन कहणहार धन ।
 अमृतवेलि पीथल अवल ॥ तइ रोपी कल्याण तन ॥ ३०५ ॥

इति श्री पृथीराज वेलि समाप्ता ॥

A rubric follows as in *Sans Cat* 7100, with the date of the copy After verse [30]3 the words are not shown separated in the MS

The poem was published in a critical edition from eight MSS by Dr L P Tessori in *Bibl Ind NS* 1423, AD 1919, under the title of *Veli Kṛisana Rukamani ri Rathora rāja Pritlu Rāja ri kahī*, and is a most important Old Marwari text Commentaries exist in three languages Sanskrit, Old Gujarati, and Dhūdhārī or Eastern Rājasthānī Tessori's MS U has the Skt *tikā Subodhamāñjarī* composed by Sāranga vācaka, pupil of Padmasundara This commentary also occurs in the two MSS Nos 1405-6 in Bhandarkar's Search for MSS 1884-7, where the work is called *Srī rukminikelī* (sic)

The date of composition of our MS St 1638 in numerical words वसु शिवनयन रस शशि disagrees with that of all other texts, which read St 1637 अवल गुण अग ससी The oldest MS B (St 1673) has no colophon, but the next oldest M (St 1676) has it, although with slightly distorted readings

Over twenty MSS of this poem are mentioned in *The Catalogue of Rajasthani Manuscripts*, Bikaner, 1947

2

S. 2358 a

Foll 47, 24 8×10 8 cm, 5 lines in a page, 19 7 cm long, clear Jaina Nagari, 18th century, written at Bhuj (Kacch) [GAIKWAR]

Srī Veli or Veli Kṛisana Rukamani-ri (B)

Also called the *Pṛthivīrāja veli* or the *Veli Kṛisana Rukamani ri*, another copy of the foregoing The poem is accompanied by an interlinear glossary (Guj Cat, No 118)

Begins नमो विघ्नच्छिदे ॥

परमेसर प्रणमि प्रणमि सरसति पुण । सदगुण प्रणमि त्रिहृते ततसार ।
मगलरूप गाइजइ माधव । चारि सु एही मगलाचार ॥ १ ॥
आरभ मइ कीयउ जेणि ऊपायउ । गावण गुणनिधि ऊ निगुण ।
किरि कठचीत्रपुतली निजकरि । चीतारइ लागी चित्रण ॥ २ ॥
कमलापतितणी कहैवा कीरति । आदरकरे नु आदरी ।
जाणे वाद माडीयउ जीपण वागहीण वागिसरी ॥ ३ ॥

The words are carefully divided by small vertical lines

Ends after 300 verses on fol 47a 1 2

तूतणा अनइ तूतणीतणा ची । केसव कुण कहिसकइ क्रम ।
मलउ ताइपरसाद भारती । गुडउ ताइ माहरउ भ्रम ॥ ३०१ ॥
रमता जगदीसर तणउ रहसि रस । मिथ्यावयण न तानु महे ।
सरसइ रूपमिणी तणी सहचरी । कहिवा मू मइ तेम कहि ॥ ३०२ ॥
रूप लपण गुण तणा रूपमिणी । कहिवा सामरधीक कुण ।
जाणीया जिंसा तिसा मइ जपीया । गोविंदराणी तणा गुण ॥ ३०३ ॥

COLOPHON

वरसि अचल गुण अग ससि सवति । तवीयउ जस करि श्री भरतार ।
करि अवणे दिनराति कठकरि । पामइ श्रीफल भगति अपार ॥ ३०४ ॥

इति श्रीवैलि समाप्ता ॥

The lines dividing the words are occasionally omitted

In the left hand margin are two extra verses almost identical with the two final verses of the preceding (No 1) giving the date as *rasu siranayana rasa sasi* (1638) instead of *acala guna anga sasi* (1637) They run

वसु शिवनयनरसगशि वच्छर । विजय दशमे रविरिष वरणीत ।
किमनइकमिणी बेल कलपतर । कीकमधज कनियाणवत ॥ ३०५ ॥
वेद बीज जल वयण । मुकवि जइ महीसधर ।
पचइहा गुण पुरुष(प) । वास भोगी निपमीवर ।
पसरि दीप प्रदीप । अधिक गुहरी आडवर ।
मनमुध छे जाणति । उघ फल पामइ अवर
विसतार कीध युग रवि मज । धणी किमन कहणहार धन ।
अमुक्तवैलि पोथन [अचल] । ते रोपी कनियाण तन ॥ ३०६ ॥

Pithala is the Rajasthan form of Prithvī (rāja) the author of the *Ich*

3

MSS. Raj. 5

Foll 9, 17 8-34 3×21·6 cm ; text in Gujarati cursive with Gujarati and English transcriptions and translations, A D 1929 [MASTER]

Two *Gunagāna*

Two panegyrics (*gunagāna*) recited by a Rajput bard and recorded in a village in Khedā (Kaira) district, Bombay, in 1929 The name of the reciter is Dādābhāi Kesarabhāi Cārana and of the village Cāraniā under Antroli The *gunagāna* is obviously built up on a panegyric recited in Company days, which in its turn was an adaptation of a panegyric to some Mughal official

1 Fol 3

काबल मकरान खोरासान ऊपे राज कीनो
अलवर इरान लीनो तेसो तप तेरो हे
हजुरही वादुर मे आदुर जुलम जोर
तोपनसे घोर दोर दारुन कुल डेरो हे
सात ही बीलातन मे पुष्पाख हातन मे
वातन मे घनो तेज कुपनी मे हेडो हे

2 Fol 4

व्याक वी पराना भेद जानत कुराना सबी
लखन वचीस कला बहोतेरी समा जाऊ
कायदाकी कलममे पुर अलमी अकुर पास
इनमी इनोपनद गरीब नवाजाऊ
अदालत कोरटा हाल चालत हो नेकीवाल
फिरतना फाल कुपनी सुरतकी मा जाऊ
बुद्धि के जहाज आज हृदय राम[उ]दधी जम
नाम के प्रणाम वधी देशनको राजा हो

The language is mixed and, as the verses are clearly of Rajput origin, may be classed as Rajasthani There are indeed 'Hindi' forms which are also used in Rajasthani, *lino* and *dino* are found in Palanpur-Rajasthani, *dini* in Bhattiani-Panjabi, and the oblique plural *-ana* in Bundeli-Hindi (LSI IX 11 106, IX 1 740 and 92, 416)

4

MSS. Raj. I

Foll 26, 26 6×12 cm , 9 lines in a page, 20·4 cm long, dated Paṣi, Wednesday, 15 Chaitra-sudi, Samvat 1877 (A D 1821) [COOMARASWAMY, No 60]

Mangalakalasa cāūpa

A Svetāmbara Jaina poem on the story of Mangala-kalasa, the son of Dhanadatta Sētha, a devout Jaina banker, and his wife Satyabhamā By Muni Jivanasimha

Begins दोहरा ॥ पणमवि सीमिधर । प्रमुष विहरमान जिनराज ।
तिमरविदारण अघहरण । सेव्या आनद यद् ॥ १ ॥
चौवीसइ जिणपइ नमो । नमो सयल गणधार ।
श्रीसुह गुरुनै पणम कर । मागी बुधि विचार ॥ २ ॥
श्रीसरस्वति बलबलि नमो । देहि सुध मुहिमाय ।
पच प्रमिष्ट सिमरो सदा । सुभ मतिके वरदाय ॥ ३ ॥
महाबली जग कर्म छद् । सुप दुप कर्म सहाइ ।
सामल जेये कान धर । जपो कथा वनाइ ॥ ४ ॥

The poem is dated 10 Asvina-sudi, Samvat 1778 (A D 1722), in verse 6 of the last *dhāla* (fol 26a, l 3)

Gujarati versions of the story, dated Samvat 1525 and 1649, are described in Guy Cat. (Nos 97, 98)

Ends तामु सीस जीवण भरीजी चउविह सघनै धार
पिमजो सकल माया करीजी वली जिन सयल सहाइ क० ९
भासै कवीस सीह करुजी भरीहि जिके नरनार
रिधने त्रिध सुप सपदाजी सहते मगलचार क० १०
दिलीपति पणि जगतगुरुजी साहजहा नरराइ
नेर अवकामे भरीजी मरउ तापा सुपदाय क० ११

SCRIBE Sudhā, disciple of Rūpa R₁

COLOPHON इति श्रीमगलकलस चौपई सपूरन लिपत पुण्य रूप्या अय तत् सिप्य मुधा सवत
१८७७ मिति चैत्र सुदी तिथी १५ मधवार ॥ सपूरल लिपया पटी नगर मधे मुम स्थाने ॥

S. 1609 a

5
Foll 27 (marked 12-35, 37-39) 25 5 × 10 8 cm, 11 lines in a page, 21 6 cm long,
Nagari script, dated 5th Asādhā badi, Samvat 1732 (A D 1676) [COLEBROOKE.]

Karmarekhā-Bhāṭaṇī caritra

A Svetāmbara Jaina story in verse By R₁ Rāmadāsa disciple of Śīradā
The MS is imperfect The first eleven leaves and also No 36 are wanting the

BARDIC AND JAINA LITERATURE

copy beginning in the middle of verse 270 in the first *khanda* Nos 34 and 35 have been transposed

The work is in 3 *khandas*, consisting of 35 *dhalas* in 893 verses It was completed at Sarangupura in Malwa on Saturday during the Holi festival in Samvat 1694 (A D 1648)

A printed version of this legendary story, by Viravimala, dated Samvat 1722, is noted in the *Jama-rāsamalā*, p 6

Ends टाल भणी पणतीसमी रे सारद गुरु प्रसाद
सिधी चढीए चउपद रे सरस लागी रे मुणता खादकि ९१ बाहु°
एकमना जे साभलइ रे विलसइ कोडि विलास
चढि स्मृधि सुप सपदा रे वज्र पामइ रे ऋषिरामदासकि ९२ बाहु°
मुनि विचरइ रे मननइ रगिकि केवल कमला पामी
मन मुदइ रे सजमनि सगिकि बाहुरे सिर नानी ९३

COPYIST Phatecanda, disciple of Uttamacanda

COLOPHON इति श्रीकर्मरेषाभावनी चरित्रे तृतीय षड समाप्त° ॥ सर्व सय्या मिलने ८९३
इति श्रीकर्मरेषा भावनीनी चउपद संपूर्ण श्रीउत्तमचदजी गुरु प्रसादात् लिपित फतेचद सुभ भवतु
सवत १७३२ वर्षे असाढ वदि ५ पचमी ज्ञावासर सुमश्रीय ॥

6

MSS. Raj. 2

Foll 26, 26 6×11 5 cm , 13 lines in a page, 21 6 cm long, 18th century [COOMARASWAMY, No 39]

Punyasena caupai

The Jaina story of Punyasena, son of Rāja Bhīmasena, who was noted for his piety and liberality By Muni Dīpa, disciple of Dharmasimha.

Begins श्रीगणेशायनम ॥

कारण शिव सपति करण । तारण भवदधि तीर ।
विघना विदारण वदीये । विस्तारण बूधि वीर । १ ।
चर बलि जिनवर घयण । तिकरण मूध विकाल ।
दान तणा फल दाखि मूरि । चिसू घरित रसाल । २ ।
दोलित बाधि दानधी । दाने दानिद दूर ।
दाने मूष सपति दसा । प्रगटे अगि जस पूर । ३ ।

The poem is dated Thursday, 10 Bhādrava-sudī, Samvat 1776 (A D 1720)
fol 26, l 3 सवत सतरे वरस च्छिहतर भाद्रव मास सत्रलतर जी ॥

सूदि दशमी तीथ वार मुरागर श्री सीधयोग मूहकर जी ८

Ends

तपतइ तेहने वषैत ताजै गुण भरीयौ नित गात्र जी ।

रवि जिम धर्मसिंह गुर राजै वसू जस सहित विराजै जी । १० पू०

साया तामतणी सिरदार पाटि भगत परिवार जी ।

श्रीगूर बुधमान मूपकार सिय तेहना मूविचार जी । ११ पू०

मून्यो चरित जिम मूगर समीपै दापवीयो मुनिदीपै जी

जै भणता मूणता जस जीपै । छिनमरि पापन छीपै जी । १२ पू०

भविक जिके ए चोपी भणखै । साचेवित सामलखै जी

दुप दोहग त्या दूरै टलखै सकल मनोरथ फलखै जी । १३ पू०

इति श्रीपुन्यसेन चौपई सपूरण लिखत पानो श्रीमाहासती जी चली समत १६ ठारस ॥

The *Jaina Gūjara Kavī* (in 155) gives two other poems of this author which are undated. The earlier was copied St 1836 (A D 1780). The present MS alone gives the poet's date

7

S. I354 b

For description see *Sans Cat* 7660, 18th century

Gloss on the *Munipati-caritra*

The story of King Munipati, in Prakrit verse, with a Marwari interlinear commentary

The commentary begins with two Sanskrit verses

प्रणम्य परमानन्द प्रदवीट जिनेश्वरम् मुद्रुच गुणैर्युक्त मन्नाज्ञानतमोभरम् । The Marwari begins—नमिऊण क० नमस्कार करिने वडमाण क० श्रीवडमान जिन प्रति चउखिहार क० च्यार प्रकाररा अतिशय ज्ञानातिशय २ अपायापयमातिशय ३ वचनातिशय ४ इणा करीने सयुक्त छि वली कर्म वेरी इणवाने धीर शरवीर छि इसा वीर जिन प्रति नमस्कार करिने मुनिपति चरिच प्रति कहिस्सु केहवो छि चरिच मुसाह क० माधु तिणा राजादिक गुण छपीयार छि करीने व्याप्त छि

The MS is imperfect. It breaks off at the beginning of verse 291. The Prakrit text is that of Haribhadra sūri composed St 1172 (A D 1116). See Bhau Daji's *Catalogue*, p xxxvii, Bhandarkar's *Report* (1887-91) p 102 *Deccan Coll Cat* p 331, and *Sans Cat* 7659

The following Gujarati versions of the legend have been printed *Munipati rāsa*, by Ratnavijaya disciple of Dharmavijaya in four cantos (*ullasa*) of verse containing sixty-three *dhāras*, dated Samvat 1758 Ahmadabad, 1901 and 1903. Another printed

version, by Dharmamandira (dated St 1725), is noted in the *Jama-rāsamālā*, No 206, p 13, cf JGK II 234

8 MSS. Raj. 3

Foll 21, thick country paper, 19 8×14 cm, 19 lines in a page, Nagari, dated 3 Māgha badi, Samvat 1904 (A D 1848) [27 Oct 1907]

Vīramāna or Gogādeji-rāu rūpaka

The story of the Cauhānā hero Gogāde, by Pāhada Khāna (Sāmna) Tessitori and the Bikaner Catalogue give the name as Ādho Pahara Khām or Khāna, but the first appellation is doubtful

Begins श्री गणेशाय नम अथ वीरमाण आढे पानरी कही लिखते ॥

अथ गाथा ॥ अत मत कायत सुक्ल उकती सुप्रसन ऊय दीजे सरसुती

पोह राठोड अचल छचपत्ती कह एम गोगाकीरत्ती १

इल अजरामर वात उबारण चायकाडा तीडा जल चादण

वीरवीराह पितारो वालण दापा इम गोगादे डारण २

Ends सोह कुटम तणो मटेण सगट सुहृद तात वधव सयण

करजोड पान पाहड कहै सिध गोगा थारै सरण १

इति श्री वीरमाण सपूर्ण स० १९०४ मि० मिंगसर वद ३

Gogāde (also rendered Gūgā) was a Rajput chieftain contemporary with Pṛthvirāja of Delhi. He perished in defence of his capital against Mahmud of Ghazni. He is also known as Zāhir Pīr and is worshipped as a saint by Hindus and Muslims in northern India. See Crooke, *Popular Religions of Northern India*, p 133, and Tod's *Rajasthan*, vol II p 492

There are various titles of this work—गोगादेजी रौ रूपक वीरवीराह आदि पाहडलाजी रौ कहियो (Tessitori, *Bibl Ind* NS 1412, p 51, No (c) = *Catalogue of the Rajasthan Manuscripts*, Bikaner, 1947, lower margin p 88, item 29) and numbers of smaller works (probably extracts) named *Gogādeji rī vāta* and the like. Also 45 गोगादे वीरमदे घीत रौ बात in three pages (Tessitori, *id*, p 35, and cf 55 जेमल वीरमदे घीत राय मालदे रौ बात *ibid*, p 36)

9 MSS. Raj. 4

Foll 14, 24 8×10 8 cm, 15 lines in a page, 21 6 cm long, dated Bikaner, 17th century [COOMARASWAMY]

Viśaladeva Rāsa

A poem, giving an account of Bīśalade or Viśala Deva (Viśraharājā III) son of Anā Cauhāna, King of Ajmer By Narapati Nālha See *Imperial Gazetteer*, vol v, p 140
The author was a Digambara Jain

Begins श्रीगणेशायनम

गवरिका नदन त्रिमवनसार । नाद भेदइ थारा उदरि भडारि ।
एकदतउ मुषि झलहलइ । मूसाकउ वाहण तिलक सिदूर ।
कर जोडी नरपति भणइ । जाणिकि रोहिणी ज्यउ तप्पउ मूर ॥ १ ॥

The poem is in 248 verses In Nāthūrām Premi's *Hindī Jaina sahitā kā sthāsa*, p 20, it is said to have been written in Samvat 1354 (A D 1298), but the author is doubtful of the accuracy of that date (see p 21) The date Samvat 1073 (संवत् सहस्र तिहत्तरह) given at the end of the work is clearly a scribe's mistake

Ends

संवत् सहस्र तिहत्तरइ जाणि । नाहू कबीसरि सरसीय वाणि ।
गुणगूथ्या चउहाणका । मुकल पप पचमी आवण मास ।
रोहिणि नचत्र सोहामणउ । मुदिन गिणि ज्योडियउ रास ॥ ४७ मु० ॥
कनक काया जिसे कुकु रोल । कठिन पयोहर हेम कचोल ।
केलि गरभ घेसी कु अली । पाइ लजिउ धण मोडइ नाक ।
कडि मोडे चालइ गोरडी । उणिकी विरहवेदना ना लहइ कोइ ॥
जिउ राजाराणी मिला । त्वउ नाहू कहइ मिलिच्यो सह कोइ ॥ २४८ ॥ मु० ॥

इति श्रीबीसलदे रास समाप्त ॥ ४ ॥ मधेनमेघर (?) लिपीयो वीकानेर ॥ शुभमवतु ॥

There are many MSS of this work with dates ranging from St 1073 (three MSS) to 1377 The earliest was written in St 1669 Mohanlal D Desai (JGK iii 2119) considers it probable that the author is the same as Narapati, who wrote the *Nanda batrist* in St 1545 (A D 1489) There are similarities of style to support this view See also Agarcand Nāhtā in *Nāgaripracarini Patrikā*, 54, St 2006, pp 40-41, and Nālha sādhu, *Sans Cat*, p 1700b

Bühler 9I

IO

For description see Guj MSS Cat 120, dated A D 1758

Mangala of Vēṭala paṇṇasi

The MS begins with a Dīngala benediction and is thenceforward written in Old Gujarati prose

BARDIC AND JAINA LITERATURE

After the Jaina diagram: श्री गुरुभ्यो नमः । अथ वेतालपचवीसी लिख्यते: ॥ दूहा ॥

प्रणमं सरसति पाय वलिवी नायक विनवुं
 बुद्धि दे सिद्धिदाय सनमुख थाये सद्गुरु १
 आरंभीओ प्रमाण चाढं चक चामुंड रो
 खिचाधीश रवलांण मैरव भाजें विघनभय २
 देश मरुखल देपी नी कोटि मां कोटि नव
विकानेर विशेष मति निधिं करी जांशीओ ३
 तिहां राज्य करे राठोड करनमूर सुन करन खो
 मही चचीसिरमोड पची वट पूमांण परी ४
 तस सुत कुंअर अनुपसिंघ पराक्रमसिंघ खो
 भेदकला गुण भूप आगिं तेडी आईसुं दीयो ५
 संस्कृतथी सदभाई कथा विक्रम वेताल री
 भापा कहे सांभलीइं तु देई दांन ता ६
 वेताल री पचवीस संभलाइं सरसी कथा
 सिंहासण वचीस लगतें लोभी नां मरइं ७

अथ कथा प्रबंधः ॥ ends fol. 1, l. 7.

P. B. P.

The following verses are hard to assign, as they may be regarded as Rajasthani Gujarati or Gujarati Rajasthani, and they are therefore cited here rather than in the Gujarati MSS. Cat., No. 120.

Fol. 1, l. 9: रूप सरस कंदर्पखो उदधी जिखो गंभीर
 जननं वल्लभ मेहखो ससि खो अमल सररीर १
 विट्ठि विधि रो मुंधो पहिर रतन विभूषित देह
 सुभ वंसिर तपसूर खो परजा सिरें सनेह २

Fol. 2a, l. 2: तिवांरें योगीइं एक दुहो कह्यो
 रीतें हाथ न भेटीइं गुरु देवता राजांन
 अरु फुनी जामु कामहुं सो विशेष वापांन १

Fol. 7b, l. 9: दूहा । घोडा हाथी सार सह कपडो काट पापांण
 माहाराज नारी पुरुष इन वह अंतर जाणि १

II

S. 1399

For description see *Sans Cat* 7564, 18th century

Bālāvabodha on the *Samādhu-tantra*

A commentary by Parvata Dharmārthi on a Digambara Sanskrit work attributed to Pūjyapāda

Begins, fol 1, ll 6-7:

अर्थ-जिनै अनादि काल की मोह निद्रा को उपसम [व]रमीनद आपणपो आपण पासि देख्यो
अनद आपण ऊती वीजो पुङ्गल प्रपच ते सर्व आपणा गुण ऊती अति विगलो देखीई सो 'अचय
साख तो बोध दर्शन ज्ञान प्रकाशरूप कह ॥

The last complete folio, 167 (numbered 169), ends. इति श्रीपर्वत धर्माधी कृत बालावोध
समाधि

In the top margin is written पर्वत धर्माधी कृत बालावोध सपूर्ण

12

S. 1565

For description see *Sans Cat* 7700, dated Maksūdābāda (Murshidabad) A D 1772
[COLEBROOKE]

Commentary on the *Samyaktra-kaumudi-kathānaka*

The work itself is 'a collection of eight stories in Jaina Sanskrit illustrating the eight principal duties of the Jainas' (J F Blumhardt, MS note) A B Keith, *Sans Cat* 7700, refers to id 7699, where, following Weber, *Berlin Cat* n 1123, he terms the work 'a glorification of the Jinadharma, especially as against the Bauddhas' H D Velankar, *Jīnaratnakosa*, 1 424, mentions a number of versions, with Nos XIII, XIV, and possibly XV of which, the present version appears to correspond The writer is said to be a Digambara There are, indeed, eight *kathās*, as the rubric, fol 121a, shows *iti saptaṁ kathā sampūrṇā* 7, although there is no rubric to indicate the conclusion of the eighth story

Blumhardt describes the commentary as being in mixed Hindi and Gujarati This is a language very similar to what Tessitori called Old Western Rajasthani, which, however, he makes to include Old Gujarati, IA xliii (1914), 21 It has Old Gujarati as its basis, but also uses forms such as *का। चार। पिल। करि and in fol 121a इति सातमी ७ कथा सपूर्ण भई है It corresponds closely to modern Southern Marwari The peculiar language of Western Rajputana is Dingāla (see No 10), several texts

• or देखो ईमो

x

BARDIC AND JAINA LITERATURE

in which Tessitori has edited in the *Bibliotheca Indica* Works were also written by Rajput authors in Pingala (or Bray) and Dhūndhārī

The commentary begins after a Sanskrit salutation of Pārsvanātha

श्री वर्द्धमान चतुर्विंशति तीर्थकरने नमस्कार करीने । किंसा छे वर्द्धमान जगत् कहीये तीन
चिमुवन का स्वामी छद् । ऊ कौमुदी सम्यक्त कथा कऊ छु किस वास्ते । जे सम्यक्त धारी आवक
छे तिउ कुट्ट^१ करण के वास्ते ॥ १ ॥ इस जवद्वीये भरत चैव विपद् । मगध देशइ राजगृही
नगरीये ॥ तिस नगरीये निरतर महामहोक्ख होइ । प्रभुत घणा वरप्रधान भगवत का देहरा ऊइ ।

Ends ज्ञाने करी मोच पमि और सगली बात मे वध कर्मगो छे सही ॥ १ ॥

COLOPHON इति श्री कौमुदी कथानक सपूर्ण ॥ सवत १८२८ वर्षे मास आसाढ शुदि ५
सोमवासरे लपोकृत^२ । शु आवक पुन्यप्रभावक देवगुरुभक्तिकारक साह श्री दयाचदजी तस्य
भार्या यसोवीवी^३ लपापीत धर्माधिने सागरीजी^४ रायकुय वाचनार्थ आन्मार्थि । वाच्यमान चीर
जीयात् । वगदेश मध्ये^५ मकमुदावाद मध्ये लपावीत । श्लोक मुनी चतुरसागरजी कपदेशात् ॥

13

S. 3315

For description see *Sans Cat* 6345, A D 1695

Tabartha on the Jyotihāsāra

This commentary is termed *Naracandra Tabartha* on the verso of the last folio No 13
It is interlinear and occasionally marginal Its volume is greater than that of the text
it explains

Begins श्री गणेशाय नम श्री अरिहत्तने माहरउ नमस्कार [कोमवो]हवा छद् अरिहत रागादि
वयरी जीता छद् श्री नार चद्र इसइ नामइ बुद्धिवत योतिपनउ रहस्य सार उधार करिनइ
काइ एक जो तिपकूपीयो समुद्र ए तीणरी निधि कहता घृत सार कहिस

The salutation differs from that of the main text, which is श्री गुरुभ्यो नम

Ends ससिनाडी वामी सूर्यरी जीमणी नाडि वहइ ससिनाडी पुत्री हवइ रविनाडीये पुत्र
नौ जन्म जाणिवो बैवेखर वहइ तौ गर्भ नौ विस्वास जाणिवउ इति स्वर गर्भ ज्ञान

The language is of the old Marwarī type

^१ The cross stroke of ५ has been omitted in the text

^२ The main text has *Jasovvī* (*Jasobibī*)

^३ A mistake for *Sādhavijī* as in main text

^४ Not in main text The name of the scribe of the main text Ānandarama is not given
his muni's name Caturasagara appears instead

The title as given in JRK, p 211, is नारचन्द्र ज्योतिषसार (in 257 Sanskrit stanzas, compared with 160 of the present work) The name Jyotissāra is used for the work composed by Harsakirti (id, p 151) On the verso of fol 13 the name is given as ज्योतिष मुरुत्तादि

14

S. 3400 ge

Foll 2 (327-8 of the volume), brown paper, 18.4×17.1 cm, 12 lines in a page, clearly written Nagari, 18th century [9 Oct 1914]

Coins and Mint towns

There is no title and only a poor attempt at the Jaina diagram.

Begins

- सिक्का तो पचास बीस पातसाह पजीना है
 वास वरेली बाहदरसाही झासी नाम कहाणा है
 आगरी अकरावाद दिल्ली तो वपाणा है
 लाहौर फिरखवावाद किनौज साहजाणा है
 5 अजमेरी अहिम्मदावादी पभाइची महिमद पाणा है
 गढ मडली जहिलावादी अहिम्मदसाही आणा है
 कोडली मगमूदावाद पानडाह टाणा है
 नौरजेवी फरकसाही महमदसाही नाणा है
 आठ काठ हअडूसाही गिराडा जु टाणा है
 10 गज कोटी वैष्णपुरी पट्टणा पुराणा है
 विरहाण पुर कासी उजेल वपतसाही नाणा है
 जागीरा मुरादसाही गौरी पात साणा है
 चापा नेरी लूणावाडी आलमगीरी आणा है
 चेतपुरी चीलपट्टण अजोध्या नराणा है
 15 भावनगर नाजरसाही आमली इटाणा है
 मल्हारराव आपासाही ऊडीमि पटाणा है
 फल जडा आलासाही सिरुज मेलसाणा है
 मूरजवसी देवष्टपी सभुज पूजाणा है
 राजमेल गजासाही मुलकापुरी जाणा है
 20 भिलाडी मेवाडा राणा उदयीपुर जोधाणा है
 सिक्का का कमू वपाण कहत है दला मूजाण [है]
 सिक्का तो मूरत चार घट मे पटाणा है

ends

BARDIC AND JAINA LITERATURE

The date is uncertain and no conclusion can be drawn from the fact that the MS begins on the verso of an unfinished MS of the 16th century (No 73 Guj Cat). The language, too, is uncertain. Superficially it might be regarded as Hindī, but it may preferably be termed North-eastern Rajasthani. It is often uncertain whether a final syllable is to be read with a long *-ī* or long *-ā*, and the list is almost entirely void of syntax. The mention of Pharakasāhī, the coins of Farrukhsiyar, of Ālāsāhī (? Ālamasāhī), the coin of Shah 'Ālam II, of 'Ālamagīrī, the coin of 'Ālamgīr II (not of Aurangzeb, which appears as Nāūrājevī), and finally of Malhārarāva, seems to put the date late in the 18th century. Malhārarāva would be the Holkar of that name, who together with Appāsaheb of Nāgpur was defeated by the British in 1817. Āpasāhī is, then, the coin of the latter.

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